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Sowing and Reaping

Presbyterian Church in the U.S.A., Presbyterian Church in the U.S.A., North India Mission

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Princeton University.

SOWING AND REAPING

A YEAR OF EXPANSION AND INGATHERING IN THE **NORTH INDIA MISSION** OF THE **PRESBYTERIAN CHURCH IN THE U. S. A.**

Illustrations

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* Representing Hannuman, the Monkey-god. Wooden-image about 25 feet high, worshipped daily.

NOTE.

A report was being printed a year ago, when the editor met with an accident that put an end to the attempt for that year. Some of the pages then printed being found suitable have been incorporated with this report. This has brought about the dual system of page notation, i. e. pp. 1—101 Arabic, and I—XLI. Roman method.

Additional copies of this Report will be mailed to any address in the world upon receipt of eight two-cent stamps.*

A few copies of "Heart of India" remain, and can be had on the same terms. This contains quite a lot of historical and other matter and appendices omitted this year.

Please order from

REV. CHAS. H. MATTISON,
FATEHPUR-HASWA, U.P.
INDIA.

* There is no estimate for printing this report. It is therefore printed at private expense. This small charge is made to recover, a part of the cost of printing and postage.

FOREWORD.

This has been the grandest year in all the history of our Mission.
"Jehovah has done great things for us whereof we are glad."

From the mountains and the plains, the cities and the villages of India, have been coming the most heartening tidings of the wonderful works of God, so that we gathered in Fatehpur for our Annual Meeting with a spirit of intense longing and great expectancy. And our God visited us and blessed us until our hearts and lips were filled with His praises. Yes, He searched us also, and humbled us, one by one, and then gave us a new spirit of humility and readiness for service, and faith to praise Him for the great things He is about to accomplish, yea, is already accomplishing.

At the very beginning of the meeting there came the news of the wonderful meeting of our Punjab Mission, raising our expectation and increasing our longings. Then came the good news from one and another of the Districts of our own Mission, followed by those two blessed Sabbaths in fellowship with the Church at Fatehpur. We could not help but sing songs of praise. Songs in the meetings, songs on the way to and from the meetings, songs in the dining room and the drawing room, songs in the night, and best of all songs of triumph and strong hearts as we came back into our various fields.

JAN -31917379124

And perhaps the strangest part of it all to us is that this strong spirit of praise and victory has possessed us right in the face of the hardest sort of financial problems. For days we prayed and tried to think out plans by which the budget of four years ago could be made to carry a doubled or trebled work, only to admit in the end that work must go. Then there were these thousands of new disciples to be shepherded and more thousands of unevangelized villages to be evangelized, but neither men or money here to do it. The children of the Church are increasing rapidly, and every village occupied makes more villages accessible, and throws increasing responsibilities upon us for their evangelization. But we are led to believe that the mighty Spirit who has begun this great work will incline the hearts of the people of India, poor as they are, and of the people of America, wealthy as they are, to invest their money and themselves in God's great eastern harvest field.

The people of India are making marvelous progress in their giving, but it is entirely impossible for them yet to meet all the increases of a work that is now multiplying so rapidly. Without large investments of Eastern capital and tremendous increases in those investments just when the West was really attaining independence, the great West in America would have been largely an

undeveloped country to-day. And the time seems now to have come when the Church at home should largely increase her investments in the East that the Kingdom in the East also may become strongly and permanently developed. And it is our earnest conviction that the older and stronger brothers in the West and the younger in the East are, under the mighty impulse of the Spirit of God, going to join hands and meet the opportunities and responsibilities of the hour as the King wants them met. It is this faith that sends us out with a new courage and a new song.

The things we have seen and heard this past year have caused not only our heads but our hearts also to know that there is power enough, and men enough and money enough for all this work—this work of evangelizing 300,000,000 souls in India. This power is shaking India, this old old land, from the mountains to the ocean; it is making new workmen out of us who are now in the field; and we cannot but believe that this same mighty power is at this time laying hold of the hearts and hands and treasures of His people in India and America, and that we may very soon rejoice together over still greater and more marvelous manifestations of the mercy and power of Him before whose love all these millions of India must one day bow. And that day may even now wait but a little way off.

OUR FIELD.

The North India Mission is one of the three Missions to India of the Presbyterian Church in the United States of America, and is the second in point of time organized by this Church.

First to be organized was the Ludhiana Mission, now known as the Panjab Mission. This was occupied in 1834, and there are 64 Europeans and 249 Indians at work there. This number includes all the men and women engaged in Evangelistic, Educational and Medical work. And they are responsible in a special sense for nine millions of souls living in the northern part of India, in that region that is somewhat roughly indicated on the map by the open space east and south of Lahore. There are 20 organized Churches, some of which are entirely self-supporting and others partly so. There are 58 congregations of worshippers and quite a large number of scattered families; a Christian community of about 9,000 souls. A strong movement of the low caste has set in towards Christianity. The recent Annual Meeting will long be remembered because of the special manifestation of the presence and power of the Holy Spirit.

The Western India Mission was occupied in 1852. It is located to the south and S. E. of Bombay in that region which is roughly indicated on the map by another open space. The field extends from latitude 15° N. to $17^{\circ} 30'$

N. and includes an area of 12,000 square miles and a population of about 3,233,000. It lies along the shore of the Arabian Sea, and is cut in two by the Sahyadri Range ("Western Ghats"). In the inland portion, commonly designated as the Dakhan field, are the four stations, Kolhapur, Sangali, Miraj and Kodoli, grouped comparatively close together; and in the maratime, or Konkan portion, are the two remote stations, Ratnagiri and Vengurle.

Protestant Missionary work has been going on in this field over fifty years, and under its present connection with the Board thirty-four years. There are 8 Churches of which four are partly or entirely self-supporting: over 1,100 communicants, and a total Christian community of 2950 souls, whose gifts last year amounted to Rs. 1418. By far the most of the field is still in need of primitive itinerating work, but the main problems at present are the development of the Christian community, and the securing of preachers and teachers. Numerous re-inforcements from America are still being asked for to carry on the general Evangelistic and Educational work. The Annual Meeting was a time of unusual blessing, and gives another new impulse to the work.

The Farrakhabad Mission now known as the North India Mission, was occupied in 1836. Its Districts are shown in the section at the left of the map, while its location is very near the geographical heart of India, with Delhi to the north, Lucknow to the east, Allahabad in the south and Jhansi in the west.

This is not only the geographical, but in a peculiar sense, the religious

and political heart of India. Within and upon our boundaries are sacred Benares and Allahabad, historic Lucknow and Cawnpore, Jhansi and Agra. In this heart of the nation the awful Mutiny passions flamed most fiercely. Hither also come the people from all over India. The Panjabi from the North, the Bengali from the East and the Marathi from the West, all mingle here as perhaps nowhere else in India. Our work in this most interesting field may be said to have begun at the sacred confluence of the Jamna and Ganges rivers at Allahabad and to have spread up along these rivers for 300 miles, and through all the densely populated territory between. It has also crossed both of these rivers in scores of places and extended its work to the west as far as the great Native State of Gwalior.

The Mission is made up of 10 central stations opened in the order in which they appear in the following pages. Connected with these stations are out-stations manned by Indian helpers. Each of these out-stations has a little group of villages about it where preaching and teaching is carried on regularly. The itinerating and preaching of the Missionaries and Indian helpers, together with work in *Melas* and *Bazars* spreads the news still more widely, but not nearly widely enough, as must be manifest to any one who ponders for a moment upon the fact that here are 7,500,000 souls who must, humanly speaking, receive the Gospel from us if they are to have it at all before they go out into the darkness.



And for this work there are 40 Foreign Missionaries in the field! And the actual number of those who can give a considerable portion of their time to reaching out into these vast Districts is just one-fourth of this number. For, those who have the many Christian schools, Training-classes, College and Seminary to look after; together with the Physicians in their Hospitals; and the mothers who are busy with their families and the Christian women; these find little or no opportunity or strength to get into these thousands of villages.

The fair comparison would be 10 pastors in all of Massachusetts, New York and Connecticut; or in all of Pennsylvania, Ohio and Rhode Island; or in all of Texas, Missouri, Iowa and Kansas; or in all of New England, New Jersey, Kentucky and California! And even this comparison is very inadequate, because here few can read, and centuries of degrading superstitions have made them slow to hear and still more slow to understand.

It seems a fair question to ask of many who might make it possible to come, and who might in this day of the Spirit's special power and blessing find their hearts more eager for a part in the great battle, "Do *you* think *ten* Evangelists sufficient for these 7,500,000 souls who have the capacity to hear only slowly?" You may or may not be specially fitted for an Evangelist, but your coming might free from other duties some one else, both qualified and prepared for this very work.

ALLAHABAD.

(ILAH ABAD—CITY OF THE FALSE GODS.)

A name evidently given by Mohammedan conquerors. The ancient Hindu name is Prayāg. The city is located at the junction of two sacred rivers, the Ganges and the Jamna. Hindus believe that a third river from heaven also unites here—a trinity of sacred rivers—making the spot one of the holiest in India.

Each year, in the month Magh, a great festival is held, to which come tens of thousands of Hindus. The Presbyterian Mission is responsible for work, both on the south and north-east of the city, and is the only Mission at work in a vast district across the Jamna river to the south.

Our station has much reason for gratitude and for increased courage for the future. We have been prospered not only in all the regular activities of the station but in some special ways that have made our hearts glad. A wonderful awakening has come to the Jamna Church. Within a few weeks a mighty revolution has taken place such as the most sanguine of us would not have dared to prophesy a few months ago. The members of the Church have decided by a practically unanimous vote to increase their subscriptions to the Pastor's Salary Fund, and in addition to this to raise at least Rs. 20 per mensem to carry on regular and systematic work in neighbouring villages. Better still, many have offered themselves for the work as they may find opportunity. The first expedition was successfully carried out by about a dozen men and boys last Tuesday, a school holiday.

More than this, the long-desired affiliation for the College has been secured ; the College Laboratory has been completed and equipped by the generosity of the Hon. John Wanamaker of Philadelphia, who has also enabled us to purchase two bungalows adjoining the compound and much needed for our work ; ground has been broken for the new Princeton building ; the Jamna Boys' School also has become well established in a new home, and has secured a good increase in grant from Government ; the Mary Wanamaker School also has secured an increase in Government grant ; and the Cottage for the Staff at the Seward Hospital has been completed and occupied.

Millie Stones.

The Katra Church has received several new members, and the Women's Missionary Society of the Church has contributed funds to help build a house for our preacher in Daranagar. During the Dasehra holidays a large tent was erected on the Church grounds and the meetings there attended by large numbers of young men. It was good to see how the Christian community had lost interest in the Ram Lila, so much so that some said " we had almost forgotten that there was a Ram Lila and much prefer these earnest helpful meetings to the noise and nonsense of the old Ram Lila."

KATRA.

Better than
Ram Lila.

An Indian Christian family has given Rs. 100 for new lamps for the Church, as a memorial of their father who was for long years an honoured officer of this Church. In Dr. Lucas' class for young men in the S. S. are several University graduates whose interest and attention make glad the heart of the teacher.

Among the
boys.

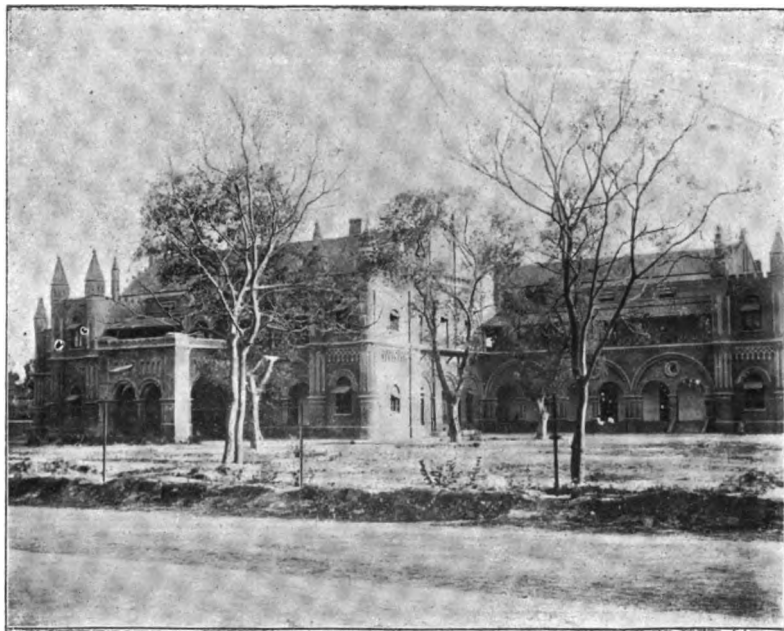
In the Katra Middle School this same earnest attentiveness as well as the good attendance have much encouraged the Principal. The boys have been much interested in writing the Bible lessons upon the black board, thus getting the very words of Scripture well fixed in their minds. An effort is now being made to have the Shadiabad School formally accepted as a branch of the Katra School. This little school has had an average of twenty-five in attendance. A young Hindu, Kali Charan, received all his education in this school. Two years ago he came desiring baptism, but said that it would be necessary that he be sent away. His parents imprisoned and cruelly persecuted him. But last April he came again and was at once baptized and sent away. His mother now calls upon the Christians in Katra and seems nearly reconciled, and we hope the entire family may be brought to Christ.

Makhzan-i-
Maslhi.

This fortnightly Roman-Urdu magazine has had a good year. The number of subscribers has increased. A number of biographical sketches have been published, in addition to the general items. Translations of Dr. Torrey's book, 'How to Bring Men to Christ'; of Mr. Eddy's series of tracts; and of Harriet Beecher Stowe's book on the Second Coming of Christ have been published, and some of these reissued and circulated by the N. I. Tract Society. The London Religious Tract Society has generously assisted this work by a grant of about ninety rupees.

Mary
Wanamaker
School.

The new home for this school has been greatly improved by the planting



MARY WANAMAKER GIRLS' HIGH SCHOOL.

of trees, grass and flowers, and now presents a handsome appearance. The year has been a good one. There are at present 85 students. In the University Examinations one student passed in the Entrance and four in the Vernacular Middle standard, there being but one failure. The excellent work done in the school gained for it an increase in the Government grant. The number of girls in the higher classes is larger than ever before, and we are facing a crying need for a new class-room building with proper school furniture. The old bungalow is entirely inadequate, and it leaks badly in spite of repairs. If Mr. Wanamaker or any other friend would give us a new Class-room building, they would greatly facilitate better work in this important school. A reasonable amount of comfort and quiet are necessary for good lessons, good discipline and good health. Those who have had experience with Indian girls, and know how subject they are to Consumption, will admit at once that it is wrong to compel them to sit as they do now on backless benches for four or five hours each day, with backs bent and shoulders stooped. We need an adequate supply of proper benches at once. At present we are obliged to borrow from the Katra Church, bringing them to the school each Monday and returning them Friday afternoon, and they are not adapted to our needs.

Stopping
leaks.

Miss Forman has placed herself largely at the disposal of the girls hoping that when they can come to her freely she may gain larger influence over them. This same effort is continued with the parents as they come Saturday afternoons.

Bridging
the Gulf.

There are also frequent Teachers' Meetings in the evenings, partly to plan for work but more especially to draw nearer to the teachers. It is hoped that by meeting together frequently in a social way and frankly discussing difficulties we may do something to remove those high barriers which stubbornly continue between Indians and Foreigners. We also gather together each morning for a season of prayer before beginning the work. The large number of motherless little ones in our care accentuates the need and increases our longing for a Kindergarten teacher from America.

Good books.

Miss Misra has given herself enthusiastically to cultivating among the girls a taste for good reading, and her earnest efforts have been crowned with a large degree of success. In the class-room also the literary reviews show far more thoughtful reading.

Good idea.

Thanks to the untiring efforts of Miss Tracy and Miss Misra there are two flourishing Christian Endeavour Societies in the school. During the last few months the teachers have refused to be President of the societies so that the older girls taking these offices, may learn how to manage the business of the society before leaving school. At each Consecration meeting greetings are received by post from members now absent but whose names are still on the roll.

Whereof
we are glad.

The sentiment against all that is unworthy is much stronger than was shown a few months ago. We have seen faults overcome and characters developed. During the year God has given us the great joy of seeing many of

the children turn to Him. Ten have already united with the Church and sixteen others are members of the Young Communicants' Class.

Into the Jamna Compound there has come much to cause joy and give encouragement. A new spirit came to the Church and brought about an election of officers that at once lifted it above the factional strife which has so long marred the life and usefulness of the Church. Very quickly there followed the new and large purposes of service, described in the beginning of the report. Affiliation up to the B. A. and B. SC. degrees has been granted by the Allahabad University. The College and School Staff have shown a spirit and ability that has caused the Principal to say, "Tho' I fail, fail they will not."

The Jamna Boys' High School has made good progress in its new home. The upper classes are fuller, there has been a slight increase in receipts from fees and considerable increase in Government grant. The forming of the fourth class in the College has made it necessary that some of the teachers who formerly helped in the High School now give all of their time to the College and so another teacher had to be employed in the High School. In the University examinations, eleven out of fourteen of our candidates passed. There will be about twenty to send up for the next examination.

In the Hall of this school is conducted a very successful S. S. for non-Christians. Mr. John assisted by five teachers manages to make the work so interesting that although the attendance is voluntary large numbers attend with

THE JAMNA

Our
rejoicing.

New home.
better work.

Line upon
line.

great regularity. A course of study similar to the International Lessons is followed, and the Picture Rolls and cards sent out from America are a great help in this work.

A right
mental
diet.

An excellent Reading Room has been opened in the school, the teachers contributing very liberally to its expenses. It is proving a great help to both teachers and pupils. The library has been increased a little, but there is still need that it be much increased.

Prizes.

Sir John Stanley, Chief Justice of the High Court, presided at the Annual Prize Distribution. The offering of prizes proves a fine stimulus to the students, and the providing for these prizes is one way in which friends can help. We must make our school the best possible in order to attract the young men into whose hearts we wish to plant the Word of God and instill the principles of true manhood, religion and duty.

Home.

The Christian Boys' Boarding School, in charge of Prof. Higginbottom, has made most encouraging progress both in its efficiency and atmosphere. A portion of Scripture is memorized each day by each boy. In this school there is an Endeavour Society that has rendered good service by singing in the Bazar and by copying letters and hymns for the Provincial Union. A good play-room well equipped with games, has made it much pleasanter for the boys, and safer also, as hands are not so much idle as formerly, waiting for his majesty to come around and set them to work.

Good substantial progress has been made in the College. There are now 104 students enrolled, more than half of whom are in the second year class. "Such a class is too large for us to handle with our present accomodation and we are feeling the need of that main College building, towards which all our building operations have thus far looked. This building must be planned on no mean scale, but in its architecture and arrangements must give hostages to the future. Among other needs which we present from time to time this stands out as the object in which givers large and small are urged to have a share."

After three
years.

"The Princeton building is being erected. This building is the incarnation of an idea. Every institution needs, in addition to class-rooms and Laboratories, a student center, and a College like ours requires separate rooms for Christian students. Moreover, every student center requires a Missionary Professor to be in residence. The Princeton building meets these three needs. It is to contain a suite of rooms for a Missionary Professor, rooms for Christian students and a common room with Reading-room and Library for students. The Rev. C. A. R. Janvier is getting gifts for this building from Princeton men."

Princeton
Building.



"The Hostels are in charge of Prof. Edwards, who lives in the building set apart for Christian students. There are altogether, Christians, Hindus and Musulmans, 31 students in residence, every room being occupied."

The
"pouring in"
versus
"Work and
Backbone"
plan.

"We are congratulating ourselves upon the changed atmosphere among the Christian students. This session we have put into practical working the plan of requiring definite daily work in return for financial aid given by the College, and we find that the students have more respect for the College and for themselves, are more faithful in study, and more prompt in paying their bills than at any time heretofore."

Staff.

"The Y. M. C. A. of the College provides a room with games for all members, arranges for a Mission Study Class on Sunday afternoons. On Sunday mornings Prof. Higginbottom conducts a Bible-class for non-Christians."

"The most important change in the staff during the year was due to the transfer of the Rev. A. B. Allison to Etawah. Prof. A. C. Mukerji, M. A. has taken up his work in History and also in the Logic of the first and second year classes. Mr. Mukerji was baptized in December 1904. He received his education in the Free Church College in Nagpur. He is fond of teaching and definitely turned his back on good prospects in Government employment in order to accept the comparatively small salary of a teacher in a Mission College."

Staff
Endowment.

"One of the wisest methods of putting the College upon a safe basis for the future is to secure endowments for our Christian Professors. Both Prof. Dass, who has been with us from the beginning, and Prof. Mukerji, should be supported on special endowments."

Funds.

"This is a very important item, as no estimate for the College is sanctioned

by the Board. During the past year a gift of \$1000 was received from Mr. Harbison who has since passed away; also \$160 for scholarships from and through Rev.C.A.R.Janvier. More funds are greatly needed, and our advance is being retarded for the lack of them. Certain obligations will soon fall due and further help is needed."

"An important feature of the English Department is our Literary Societies, to which we give one and three-quarters hours of College time each Monday. This work has been thoroughly reorganized under the Faculty; special books have been provided; a certain number of performances is required during the year. The first annual contest between the two Societies was held in April last and was an excellent performance. It is only fair to mention that the success of this Department is due to the enthusiasm and thoroughness of Prof. Higginbottom."

Literary
Societies.

"Bible teaching is carried on by the Principal, by Mr. Edwards and Rev. A.H.Grace. Several portions of the Old and New Testament have been thoroughly studied, and lectures on special themes have been given by Rev. J. F. T. Hallowes and B. C. Chatterji, Esq. Most students give excellent attention and the opportunities that come to the teacher to press home important truths are unique and full of encouragement. Probably in no other sphere of Mission work does one so often feel like saying to himself 'What an opportunity! God give me grace to meet it.'"

Bible
Classes.

**OTHER
CENTRES.**

**The city
Church.**

A Sunday School is conducted here each Sabbath morning by Mr. Fitch and one of the College students. Five evenings each week the Word of Life is here held forth to many who would not otherwise hear. Among them are many who come to Allahabad on business, and while in the Bazar they drop in to this service, and sometimes stay to ask further questions and receive deeper impressions. One young Mohammedan of good vernacular education here heard the Gospel for years and sometimes opposed it. At last he became, like so many who first oppose, a follower of the Christ about whom he had long heard in this City Church.

**Kotah
Parcha
Chapel.**

This chapel was built by a converted Mohommedan woman not long after the beginning of the work in Allahabad. The Religious Work Committee of the Y. M. C. A. carry on evangelistic services here four nights in the week except in the very hot months. The service is entirely voluntary and undertaken by various members of the Y. M. C. A. Several Endeavourers from the Jamna Boys' Boarding House have assisted with the singing.

Naini.

Mr. Higginbottom has had charge of the Leper Asylum at Naini. The inmates have increased to eighty, to all of whom the Bible is read daily. Five have been baptized this year, and several more will soon be ready for baptism.

**Blind
Asylum.**

Here also Mr. Higginbottom has charge, assisted by Mr. Sharma. A Christian blind man teaches the men, while a Bible woman under Mrs. Ewing's supervision gives regular Bible instruction to the women. Industrial work is

carried on in a small way among the inmates.

The work in this out- station has been carried on most of the year by Mr. Rangil Sing, aided by frequent visits from Messrs Lucas and Fitch. Mr. Permeshwari Dass, one of the recent graduates of our Seminary who gives much promise began work here in August. There are a few inquirers, and one Brahman is ready to be baptized. He has sent for his young wife, and she has written that she too is willing to become a Christian.

Sirsa

Note :—The work at Daranagar is reported by the the Home Mission Committee of Allahabad Presbytery.
See Index.

FATEHGARH.

Farrakhabad District has 860,000 population; Farrakhabad city about 80,000, while the European station, Fatehgarh, situated close to the city of Farrakhabad, has about 30,000. Between these two cities is the Barapur Mission Compound, and a little outside of Fatehgarh is the Rakha Mission Compound.

Khundan. About five years ago we baptized in the city of Farrakhabad a family in which there were three brothers, all nearly fifty years of age. Two of these men were blind, and the the third suffered much with Rheumatism. The eldest daughter had been married to a dead beat and was returned at last to her father's house.

'Twas
a happy
happy day

In the
olden
time.

After baptism a great change took place in that family. The blind men were examined by Dr. Caldwell; the eyesight of one of them was completely restored and the other was sufficiently restored to enable him to do his work; the third, Khundan, was entirely freed from his Rheumatism. As these men tell their experiences, memory flashes back to the days long gone in Galilee.

They love to tell again and again the story of the wonderful cures from stone blindness and the racking pains of Rheumatism. And old Khundan tells how his eldest daughter, before she heard of Christ, "married a worthless scamp whom she had to leave, my second daughter was engaged and had to marry an ignorant good-for-nothing. He hadn't sense enough to become a Christian until his day for making something of himself had passed. But my other daughter learned to read and to write; she is a lady now and her hus-

band is in the Training School; she wears good clothes, too; why, every time I go to see her, she is putting a new ruffle on to her dress. My boy was twelve years old when we were baptized. He is in school and is going to be a Christian minister. And there is my little boy, Bharosa, (my hope). (He has more brains than all the others put together because he has less heathenism in him). He is going to be a College graduate. As for me, I will have to be an old Bhangi (low caste man) all my days. But I'm going to God's house someday and there I'll be a king in glory forever. Just think of it! Old Kundan in Heaven surrounded by light and joy and angels, and all because I have worshipped and tried to obey the Lord Jesus Christ and have turned my back upon false gods and idols!"

When the
Lord to
Bethany
came.

We have heard this and similar testimonies in many villages and mohallas, oftentimes sitting in the darkness crowded about a flickering smoky little fire, where one could feel that every heart was listening intently to the story of the wonderful power and kindness of the Lord Jesus. And the sower finding the soil prepared for good seed withheld not.

But this is only one of the many causes of rejoicing. For the year has been marked by real and glad growth in all the varied forms of the work in this station and District, and not a little of the gladness is due to the fact that all forms of the work have been distinctly and energetically evangelistic. The various schools, the Dispensary, the Book and Tract Depot, the Sabbath Schools

By all
waters

Boys'
High
School

and Endeavour Societies, the Zenana workers and the Christian women, the village workers and the Churches have all united their efforts and influences to send the Evangel throughout the entire District.

The staff in the Farrukhabad School is in every way superior to that of last year, and the School received high praise from the Government Inspector. 282 names have been on the roll, and the average attendance has been 91% of the average enrollment—a strong testimony to the faithfulness as well as the good health of the pupils. The moral tone of the School also has been excellent, there has not been a single case requiring rustication or expulsion. For the Entrance examinations 21 went up and fourteen passed, two making the first division.

This School stands for, (1) "*Plain living*," (2) *good lessons*, as preparatory to "high thinking" and (3) *the earliest possible recognition on the part of the boys of their responsibility to God and man*. In accordance with (1), the boys eat, sleep and study on the floor. As to (2), in the annual examinations there were but four failures among the 108 Christian boys, (less than 4%), while 28% of the non-Christian boys failed. And again, there were Christian boys in eight of the classes in the School and in seven of these classes it was a Christian boy who stood first and in the other class a Christian stood second. As to (3), 33 of the boys united with the Church this year.

For
the city
Girls.

The calls of other work have hindered any large amount of visiting in the homes of the City, and consequently the number of girls in the Farrukhabad



WHERE HOMES ARE MOULDED.

Girls' School has not been large. But the School has made and is making a deep impression on the hearts of the girls. There is one young widow who has attended the School for months and has given up idol worship altogether. She says that her friends laugh at her and call her a Christian,

There have been an average of about 150 boys in this School during the year. Several of the young men have been sent to the Theological Seminary, others have entered the Training class, some have gone out into Christian work, and others have gone out to make their own way. The little boys of a few years ago are now beginning to go out, we hope with a preparation and a character that will make them a mighty and growing force for righteousness in the Kingdom.

We have been able to make a long-needed enlargement in the dormitory space for the little boys, giving them much more suitable quarters, both as regards health and supervision. 119 of these boys took the Annual Examinations and but four failed. The wave of revival has made the spiritual state of the School more nearly what we desire. There is a Temperance Society which is doing considerable to inculcate strong Temperance principles. An Intermediate C. E. Society has been organized, making the number of Endeavour Societies in this School four. Four of the boys have united with the Church during the year, so that now nearly all the boys of approved age are numbers in full communion.

Barhpur
Boys'
Boarding
School.

Training
School
for
Christian
Workers.

The good work of last year has been continued. The total enrollment for the year has been 100 of whom 61 have been men and 39 have been women.

A large number have been sent out to work and others called in from their work for study. We had thought that few if any of the pupils could complete a whole year's course within a year but this year five men who came in February passed the 1st year's examination in August! and seven who were in for a whole year, passed one and one half year's work! The men and the women sit together for four hours in the morning. In the afternoon the men have two hours of extra work. In the evening a good many of the men go out to teach schools in the city and in nearby villages.

The
advances.

Since our last report the Rakha Girls' School has become an Anglo Vernacular school. The strong reasons which urged this change are given in the Education Committee's report. [See Index.] Three new high-grade teachers have been added to the staff, and much closer supervision has been given to the work in all its departments. The results have fully justified the expenditure.

The New
Atmosphere.

About 20 of the little girls and an equal number of the older ones were converted during the Revival. The Principal reports that the new spirit that pervades the school has made directing a pleasure. A real enthusiasm for solid results has developed. Recently six have united with the Church and eight more are ready for examination.

The Bible instruction was carried on without interruption during the vacation. 63 girls tried the All-India examinations in the Bible and 44 passed. During the year they gave out of their earnings Rs. 50 for various forms of evangelistic work.

The Principal reports a pleasant and profitable half-hour spent each morning with the little tots in their "Morning Watch." Miss Morrow reports an increasing longing for a deeper life. "These girls are awaking to the great need of a Revival, and are praying earnestly for the searching and cleansing of heart and life that will prepare them for the fullness of blessing. One girl said only a few days ago 'I must work for Jesus, I must do something for Him. For a month I have had this conviction and have been praying that He would show me the way.' And I hope the way is opening. Her talks in the Society meetings are very earnest and helpful."

The still
small voice.

We have 29 Schools for the Christians in the villages. These have been in session for from a few months to a full year. The average attendance, shows a marked improvement over the previous year. For the most part these schools have been conducted by the preacher-teachers and their wives, who have been prepared in the Training Class. Quite a number of the pupils have reached the 2nd Hindi Reader.

39
"Sub-soil"
Plows.

The persistence of some of our teachers is quite remarkable. They go from village to village and from field to field to teach pupils who may be

Furrowing
mellowing
and sowing
ancient fields.

Mothers'
Aid
Society.

unable or unwilling to come to the School room. Most of the Schools are conducted either on Verandas of private houses or under very small and cheap grass covered sheds. In the Barhpur Compound there is a small Vernacular School for the 21 very small children of the servants and the students in the Training class and Boarding School. This School aids not only the youngsters but their mothers, for the mothers can now study without the customary interruptions.

Mr. Bandy inspects and examines the village schools throughout the District. In addition to this, the Conference appoints each month an Inspector to visit every Vernacular School in the District and report at the next meeting. As a result, we have much better teachers and more schools than ever before. And good teaching and faithful supervision have greatly improved the attendance and effectiveness of the Schools.

Industries.

In the Barhpur Industrial School during the past year forty boys and young men have received training in Tailoring, Carpentry, Shoe-making and Blacksmithing. It is our intention to take up Bicycle Repairing also.

In the Tailoring department we have made all the clothing that nearly 150 boys can wear out, besides doing most of the sewing for the missionaries of the Compound and a good deal for the Indian Christian community.

The Shoe-makers have made 553 pairs of shoes besides doing a large amount of repairs. The Carpenters have prepared all the wood-work for Miss Fullerton's house, about completed a carriage, built a book-case, dresser and beds and

many smaller articles.

That this Industrial training is imperative no one who has seen the boys can doubt. They are fast growing to manhood. Simple as is the life of the school still the boys have formed ideals and standards of living which make them unwilling to be ordinary coolies. We are glad that it is so. Yet this very situation makes it imperative that they learn a trade. For it is neither possible nor desirable that all should become Mission employees. Many of them have not the minds to take a High School course and thus fit themselves for office work. The only alternative is for them to learn a trade, and we must teach them. For unless they are taught some useful trade much of our effort in their behalf will have been wasted. To meet the needs of our young men here we should increase our Industrial work by at least one half this year.

Why ?

There can hardly be any more important effort for these boys, if our labours for them are to yield results that shall be abiding. There come to the teacher in the shops many opportunities to teach honesty and faithfulness in every day life, and to build up a self-respecting manhood in these boys. Moreover Industrial training seems to be absolutely necessary if we are to realize the great end of all our efforts here—the establishing of a self-supporting Church in India.

For the best prosecution of this effort more money is needed, not for current expenses, for current expenses have been almost met by the work it-

How ?

self during the past year, and could have been entirely met if we could have purchased materials in larger quantities. We should have a working capital of about \$700 in order to work on an economical basis.

About the same amount is needed for some simple machinery. Without this money the work cannot yield satisfactory results either from the monetary or teaching point of view. Small turning lathes for wood and iron, small circular saws, and sewing-machines for shoes, are urgently needed. It is wasteful of a learner's time to saw long strips of wood with a hand-saw after he has learned how to saw well to the line; or after he has once learned to stitch well, it is useless for him to spend his time in sewing uppers by hand.

For
independence.

Another effort to help the Christian community attain a self-respecting independence is the new Stock Company. It aims to provide a safe and profitable place for Indian Christians to invest their savings and also to provide remunerative employment for Christians. Over 200 shares of Rs 10 each have been subscribed. Leather making has been begun and the company is prepared to fill orders for tents. We hope that the recent coming to us of several head-tanners will put the leather making on a thoroughly satisfactory basis.

The new
Dispensary.

During the past year there have been 7335 treatments. 1540 patients have been treated this year who were not treated the previous year. For 3½ months a Bible woman has been giving instruction to the women. In connection with visits to the houses of the patients Rs. 184/ have been taken. A special gift of

Rs. 1200 from the Presbyterian Church at Monmouth, N. J. puts our medical work here upon a much better basis. The building we have been using is entirely too small for the purpose and not at all adapted to the work. Moreover, it lacks the doors and windows that would secure the needful privacy, and also keep out light-fingered gentry who can now help themselves for their own weal or woe. Several urgent calls from other stations not yet provided with Physicians have emphasized the need of a greater number of women Physicians. Each time I was away attending to these other calls someone here in the station died from Plague. Moreover, the Dispensary also has to be closed while I am away as there is no one in charge to whom it seems safe or wise to entrust the dispensing. The Dispensary work has drawn to us many who in all probability would not have heard the Message in any other way. A number have come from distant villages, often bringing their sick with them. It seems that much could be done towards more complete evangelization if the resident Physician could make occasional trips into the District. But lack of equipment and staff make that practicably impossible as yet.

The distribution of good literature is no unimportant part of our work in the station and District. The Book and Tract Depot has ministered this year chiefly although not exclusively to the Christian community. 1130 miscellaneous books and 252 Bibles and portions have been sold. Thousands of tracts have been distributed, mostly by our boys, in the various Melas. The large number

As if a
living tongue
spoke from
the printed
page.

of Sunday School papers sent us by friends in America have been eagerly received by the many boys and young men here who are beginning to know English. A somewhat persistent effort has been made to put before our people literature relating to Revival, and we believe this effort has helped to make possible the attitude of our people noted a little later.

Robert
Raikes
still
speaking.

Sixteen new Sabbath Schools have been organized during the past year. The total number in the District is now 39 with an average attendance of 1138. They are carried on by a force of workers nearly half of whom are not on the Evangelistic staff. These workers are like Sunday School workers everywhere, of all kinds of temperaments. There are those who are always at the point of discouragement, many mediocre and others who are always hopeful, zealous and enthusiastic. But four of these schools have an average attendance of more than fifty. The others are small village schools conducted by Preachers, Teachers and groups of young men and boys. These schools have been very largely the instruments by which we have achieved the results recorded elsewhere. In many places they are the only form of religious service we are able to give the people. About one third of their members are non-Christians.

Dr. Clark
at work.

In the station there are now fifteen Endeavour societies, three of which are new. In the District the movement has not yet spread much, but we hope to get many societies organized this coming year. This society is so well fitted to utilize the energies of all ages that we believe it will help greatly in

establishing the Churches on right lines.

Miss Blunt reports 587 visits to 125 Zenanas, "that the women are glad to hear, that there is certainly less caste prejudice, less opposition on hearing Jesus called the Son of God, and much more shame and shyness when their heathen practices are referred to." From other sources also we hear of the impression which this work is making on the minds and hearts of the women.

The hand
that rocks
the cradle.

The activity of our Christian women increases. They now have six societies in the station, and hold regular prayer meetings, earn money for Home Missions, go to the new Christian women to instruct and help them. In the District the wives have been instrumental in leading numbers of the women to Jesus and have been very successful in preparing them for full Church membership. Their prayers are fervent and constant for the spread of the Gospel.

For
their sisters.

It is in the village work that the greatest amount of time and effort has been expended and it is there that we find the most tangible results. This is work almost altogether among the sweepers. From their attitude towards Christianity it would seem that nearly the entire sweeper population would very shortly become Christian. Of the 689 who have been baptized this year 622 have belonged to this class, and the proportion was about the same among the 891 baptized last year.

Coming.
Coming, yes
they are.

This growth is not confined to one section, but has spread throughout nearly the entire District. The work has opened with power to the east and

" Now
therefore come
that we may go
and tell."
II Kings 7. 9.

west. And now an even greater work seems to be opening to the south. Not often does the Church have the opportunity to gather disciples so easily, and we should make adequate provision at once to meet and care for this great movement. The great need is for a sufficient force to shepherd and indoctrinate them. The people themselves look after the spreading of the Gospel. Having experienced a good thing they do not hide their enthusiasm and knowledge, but tell others also. But a new convert who does not know how to read cannot teach others to read, neither can he who knows only that Jesus is mighty to save lead others into the deeper truths of Christainity. Hence the need for trained workers.

The Preachers have been kept busy baptizing those already persuaded and in teaching and preparing for Church membership those already baptized, helping them to more perfect living. 124 people who have been admitted to the Lord's Supper, and 3 new Churches organized among these people during the past year, witness the faithfulness of their teaching.

Strengthen
thy stakes.

We have been able to supplement the regular efforts in these villages with several special meetings. Usually we take a few good singers and an orchestra of native instruments as a help in the singing. These meetings have been held among the Christians where new churches have been organized or where we are preparing the people for organization. Mr. Bandy and Mr. Smith have spent many Sabbaths with the people in these new Churches or where Churches

were shortly to be organized, and they testify that these Sabbaths have been among the happiest in their experiences.

Each month all the workers are called together in the central station for a Conference that usually takes up two full days. There is systematic Bible study and teaching, meetings to pray over the work as it is brought up, and a Normal training class in which different workers prepare inquirers or newly baptized converts for church membership.

The responsibility for the administration of the District has been put, nominally at least, upon the members of the District Conference. The Missionary counsels and advises a good deal, but seldom or never uses his authority or vote to bring about a measure. The Conference makes all transfers and holds its members to the mark. It is harder on a lazy man than the Missionary would ever dare to be. And the men yield to this discipline, usually without a murmur, because there is no sympathetic ear to listen to their murmurs!

These Conferences are supplemented by frequent sub-District Conferences, in which special and often local difficulties and needs are considered and prayed about.

We have met more opposition than ever before, partly because we have begun work in many new villages where they did not know us, and more especially because we are charged by our enemies with spreading the Plague. Many times angry mobs surrounded the Missionary and twice at least there was

Effective
Disciplinarians

First
clubs.

Then the
Olive
branch.

Brass band
and
banners.

serious danger, from which, however, he was delivered before he had fully gauged the extent of the danger. But we have not permitted opposition or even threatened violence to stop our work in those villages. On the contrary we have gone to those villages more and more frequently until at last suspicion has given place to trust and friendliness. And the large amounts of mussy sweets and milk we have been compelled to accept and eat before them as peace offerings lead us to think that they have even learned to love us.

In the vicinity of some of the worst opposition we have been able to bring to bear another plan, which even tho' novel has proved of great value in quieting opposition and also encouraging our Christians. We have had large parades, headed off with a brass band, and leading right into some crowded market where were gathered crowds of people from all the surrounding villages. Try to picture the scene and its effect. First, there strikes upon their astonished ears the stirring strains of "Black-eyed Beauty," "The Girl I Left Behind Me" or something else equally classic. Then there appears a great company with the brilliant banners and streamers of their Sunday Schools, Endeavour and Temperance Societies, singing with a vim that fully compensates for any lack of harmony. On they come, and all other business is at a stand-still. Here and there where the crowd is most dense there is a short halt to sing and speak the Message, and then the Crusaders are off to other fields of conquest. And let no one think that this is all noise and nonsense. It is an expression which these

people can understand and the effect is tremendous and salutary. Opposers conclude that Christianity is alive and a force in the land, and that it may be well to get out of the way or make friends while there is time, and Christians are filled with hope and confidence. Weak Christians also are brought out squarely in their confession before the world, and new disciples come from unexpected quarters. But it does not stop with this outward display. There follows quiet persistent instruction, and these people who first come to us with mixed motives perhaps, are led on step by step from the elementary to the deeper truths and life. In our entire District there has not been this year a single case of persistent denial of faith.

The
sequel.

It is when we look at the Churches which God has established in this District that we are filled with the greatest joy and hope. Schools depend so much on the help of the Mission. Many forms of evangelistic work also are fostered and sustained by foreign funds and would cease should the Missionary withdraw. But the Churches are institutions depending for their continued existence on the people of the country. They form the centres from and through which the people themselves provide for their own instruction and for the carrying of the Gospel to the regions beyond. It is in the Churches that leaders are developed, and self-support, self-government and self-propagation are fostered. The Church is the great conserving agency in all mission work. During the past year our Churches have grown in numbers from five to eight, or more

The
Temple
growing.

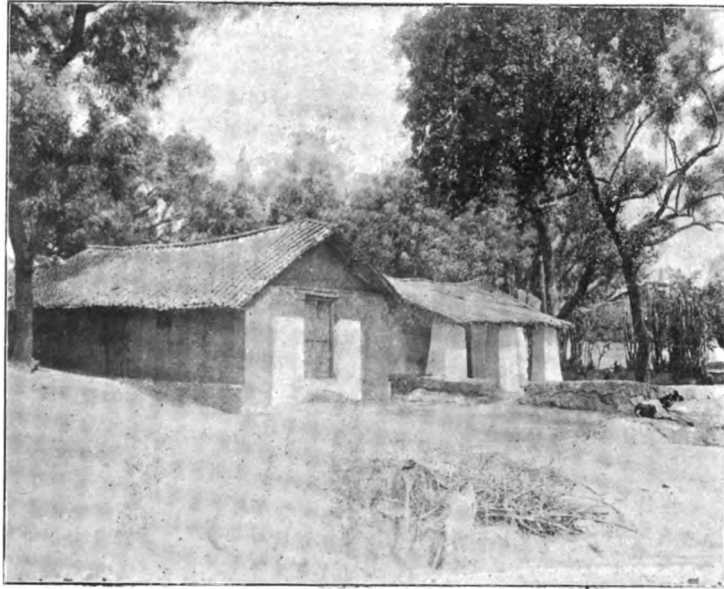
Over
against
the
Treasury.

correctly, three new Churches have been organized since last February, and we have Presbyterian sanction for four additional Churches which we hope will be nearly or quite organized at the time you read this statement. Besides this two other Churches that were incompletely organized have been able to choose officers and complete their organization. The number of Communicants has increased to 558, of whom 148 have been added this year, on examination.

The gifts of our Churches have grown this year to Rs. 1394, an advance in two years of over eight hundred rupees! And with this giving there is generally a cheerfulness and willingness that is most heartening. There are some who do not fulfill the obligation perfectly nor gladly, but there are no longer any who question the obligation to give. And one of the striking features in the Revivals is that the people in their confessions so often couple with other sins the sin of robbing God. There is certainly a healthy public sentiment about this subject, and we may well expect that the Holy Spirit will complete the good work he has begun.

The Churches have discovered that they have power, and an emulation has sprung up between them which is proving a most powerful stimulus. Two of our Churches have attained self-support during the year, and five others are giving in such a way that the Home Mission Committee of the Presbytery has assumed full financial responsibility for them.

We have built two little Church buildings and five preacher's houses. The



FIRST CHURCH AND MANSE.

money for these has been given by the people themselves, by the Missionaries, and a little has been sent by friends in America. We should put up at least seven more of these little Church buildings at once, and would do it had we the money. Until we do get this money these organized Churches must go without places of worship. The people themselves do all that is in their power, but above their gifts it needs at least \$25 for each of these little Church buildings. The Board does not approve of our making direct appeals to the Churches at home, for it so often results in people sending the money direct to some special object in which they are greatly interested, and reducing by that amount their regular gifts through the Board. The result is that the Board is not able to meet the obligations it has undertaken for the regular work. Distressing as our local needs often become by reason of natural growth of work, we cannot help but approve the policy that seeks first to meet the needs of established work. But this established work, if it is pushed, has a habit of growing, which does not seem yet to be understood fully by the people at home. There are friends who want to help us meet this rapid expansion, but it is no help to withdraw the money from their gifts to the Board and send it to us direct. Such help we cannot knowingly accept with honour. But are there not those who could help the special expansion a little without disturbing their much needed support sent through the Board? Out here it is not simply transfer of effort or results into some new channel but increase, *increase* about which we are

Shall we
stop
pushing

telling you, and not transfer but *increase* of support is required to enable us to meet the need in this glad day of harvest and opportunity. Double the number of Preachers and Teachers should be prepared and supported to meet the needs of the hour. Are there not still many at home who can and who will at once *increase* their gifts?

Is it worth
while?

There are now on our records the names of 1983 Christians. This does not include 400 or more baptized by others for whom we care as our own. There is real growth in spiritual things. They are growing in the grace of giving, which means that their interest in Christ's Kingdom is superceeding an interest in the world. They attend religious meetings in larger numbers and with greater regularity than before. They are more willing to have their children educated than formerly; and take up with civilized ideas and ways more readily. Thus in almost every department of the work of the station, there has been growth. As the year closes there is a spirit of expectancy abroad in the District. The people have heard with growing interest of the revivals in Sialkot, Khassia Hills and other parts of India. At the recent meeting of our Presbytery large numbers of our people caught the revival spirit. Then at the meeting of Synod and at the Cawnpore Convention the desire and expectation were so deepened that our people are now fully persuaded that greater things than they had yet dreamed may be realized in their own lives through the power of the in-dwelling Spirit. We rejoice greatly for what the coming year promises for them and for us.

And the end
is not yet

MAINPURI.

Since our last report the "*Anjin-gāri*" has replaced the "*Uⁿt-gāri*" connecting us with the outside world and with ourselves and it is not inopportune that it should come in this day when a new life is pulsing with power throughout this old District. Surely He is preparing the highways over which His kingdom shall run.

Prepare ye
his way

Mr. Sukh Lall, lately graduated from the Seminary, was elected Pastor at the beginning of the year. He entered upon his duties with enthusiasm, and his ministrations seem to have been very acceptable. There are two flourishing Endeavour Societies, and the Sabbath and Mid-week Prayer-Meetings have been well attended.

The Training Class has been able to send several new workers into various fields, and has received in their places several other men with their wives to begin their course of training. This course is a tremendous undertaking for these mentally untrained ones, and for their teachers as well. But in general they have behaved well and shown a good degree of application to their studies. The present prospect in the District indicates that this Class should be enlarged at least four times, but present funds make any such enlargement impossible.

Make ready
his people.

Mr. Mitchell and Dr. Johnson went over a considerable portion of the western part of the District, preaching to some audiences of the high-caste, but mostly to that class who seem in these days to be more receptive. Quite a number of men and women were baptized at that time, in places within reach of our Christian teachers. Many more could have been baptized, but they were remote from teachers, and it seemed best to wait until we could properly care for them. In the eastern part of the District large numbers have been baptized, and the large number of baptized adherents calls for a greatly increased teaching force. Here is certainly a field urgently calling for more harvesters. A rapidly expanding work and a non-expanding treasury gives one a little better appreciation of that slavery of the Jews that ensued when "another Pharaoh arose who knew not Joseph."

The Jakaya

We worked three days in the Jakaya mela at Pendhat, 35 miles north of our bungalow. From places 150 miles distant Hindus and Mohammedans came over the rough paths leading through the fields to this place.

An eye
for business

All have one of two objects, either to become a parent or to appease the goddess of Colic. Within a radius of forty miles of the Mela grounds, during the going and coming of pilgrims, you will see men and boys begging at every place where a road crosses a stream. When you come within four miles of the grounds, you see dozens of *bihishtis*, each offering for a consideration to sprinkle the road in front of an ox-cart. The *bihishti* tells the pilgrims that unless they

have this done their object in coming will be thwarted. He has about a quart of water in his *mashuk*, and the rest is filled with air so that it has the appearance of a full *mashak*.

As you go a little farther you notice men sitting at the side of the road with baskets, in which are little pigs, from two days to a month old. These are for sale to be used for sacrifices. The despised Sweeper, who ordinarily is not allowed to come near Caste persons, sells the pig for from four annas to two rupees. He then cuts its throat and in some cases, smears the warm blood on the forehead of the purchaser with his finger. The sweeper also has learned a trick or two. He frequently does not sever the pig's windpipe, and so sells the same pig two or even three times. A very little observation of heathenism shows why the Mosaic law laid so much stress upon offering nothing to the Lord that had any taint or blemish in it. Our God is not as the gods of the heathen whose worshippers offer them the rotten and unsaleable fruit, maimed halt and blind animals, and worthless sticks and stones picked up along the way. Cocoanuts are sold that have been used over and over for more than 20 years!

Why not?
when gods
do.

Children too have a place in the arrangements. They sit or kneel by the road side, and have *jakaya*, which seems to consist in bowing the head to the ground—first slowly, then faster and faster, until they are exhausted. The passersby throw *cowries* to them. *Fakirs* are on every hand, each saying that

if he gets *bakhshish* the blessing sought will be obtained.

Dead men's
bones.

At Pendhat itself one finds only a few mango groves, a brick-kiln, an improvised bazar, and a place about a hundred feet square enclosed by high stone walls. There are no sanitary arrangements, and no shelter, although the Mela is held in the last of January or the first of February. All sleep in the open or in or under their ox-carts in which they may have travelled a week or more to get to this mela. Within the walls is a temple, consisting of a room open only on one side. In this room are three graves, that of a *Dhanuk*, a *Dhobi* and a Brahman. When it first began to be worshipped there was only the grave of the *Dhanuk*. The others were added later for mercenary purposes, and it is doubtful whether they are real graves.

Making hay
—only.

Each devotee must supply himself or herself with *cowries*, *pice*, *batana* or a cocoanut, to be thrown into the room (for the Brahmans). On the outside of this room, are idols of stone, brass, wood, and earth. The majority are of earth. Each idol has its *Pujari* (a Brahman, of course) to guide the devotee to it, and to hold to him or her until the coveted *pice* are all forthcoming. The *Bihishtis* too are inside the walls with their air-filled *mashaks*. As the devotees pass out, a garland of flowers is thrown around the necks of some for *pice*. There is absolutely no teaching or service of any kind inside or out. Two Brahmans sit on the *chabutara* of the temple sorting out the leaf baskets from the offerings. When any one appears before them whom the *debi* has been afflict-

And the fire
shall try it.



ing, one of the Brahmans dips his finger into a bowl of red ochre, and makes some marks on the body of the sufferer. He does not say a word, but motions the person away to make room for others with more *pice*. I was told that free love was allowed at this mela. It is in melas like these that the awful hollowness, filthiness and deceitfulness of idolatry show their real colours.

Wherefore
do ye spend ?

At the last place we pitched people said "you have come to infect us with the Plague. You do it by singing and speaking. When people go near you to hear, the Plague germs go out of your mouth and fasten on to them and they die. You work among the Sweepers, baptize them, and so pass on the spell to them. Their work brings them into our houses, and our whole village is destroyed." Even Govt. Officers are unwelcome guests in the villages during plague times, they too being accused of spreading the infection.

The theory
discovered.

During the Plague we all received from dear old Bela Mama a fine lesson in Faith. She is a poor old widow, nearly blind and almost helpless, and is dependent upon the Church for her support. When Plague broke out in her vicinity we wanted her to come up to the Mission compound where we would make room for her, as there were no other Christians living near her to look after her in case she should be taken ill. I will not soon forget the indignant answer—"What, and have these heathen all around me say, 'Where is your God? Now when trouble and danger come you seem as afraid to trust Him as we our Idols.' No, I am going to stay right here, and if God wants to take me

Under His
wings shalt
thou trust.

home, I'll be glad to go. And if He does not, He can take just as good care of me here as in the Compound. If the rest of you are afraid I'll carry infection I will not go to Church nor near any of you." And there she staid calmly, thro' all the panic around her. Neighbours living within a few feet of her doors died, but the plague did not come nigh her.

Our friends
the Aryas.

The spirit in the High school is excellent, and the boys generally enthusiastic both in the study room and on the play ground. The new Arya Samaj Headmaster of the zillah school has given a new impulse to Hindu loyalty and to the old ways, and our school is more or less affected in attendance by this fact. A plot of ground adjoining the school was recently purchased by the Aryas, who propose putting a "Church" there. They are also pushing a project to raise the zillah school to the High school standard.

The lowly.

"My heart has been won by the Sweepers in the villages. They are not always cleanly, not invariably polite or attentive to the message, nor are they always inspired by the truest motives or have they any adequate grasp of the meaning of life now or hereafter. But they are kind and teachable to a surprising degree, and blindly, pitifully groping after the vision that has somehow dawned upon them. It is worth everything to be permitted to be the friend and helper of such a people."

Since last April we have baptized 587 men and women and children in about fifty villages. During the past three months Dr. W. F. Johnson and Rev.

E. A. Enders have baptized over five hundred more in this District. Mr. Enders writes : " It is beautiful to see the progress made by all, more specially by the women and children. . . . As the work opens and spreads men are offering themselves for training as workers. Among them are men of good promise, far above the average."

Their
response.

Although the villages have been grouped so as to be regularly visited by the workers, still we are not able to give the close supervision one wishes for so helpless a people. In many of these places there are day schools, and in others Sunday schools, and services on the Sabbath at as many places as can be visited by the workers. The coming chief care will necessarily be to provide so far as possible for the spiritual instruction and guidance of this body of baptized.

Shepherding
them.

In a number of villages the Brahmans and Thakurs have strenuously opposed our work. In one village they twice hindered the Missionary from baptizing the willing sweepers. At one time they even threw a few stones, and warned the Missionary that they would beat him to death if he came again. The matter was reported to the Collector. He requested that when the Missionary planned to visit that village again he be notified of the day and hour. In due time a request came again from the Sweepers to come and baptize them " because the other Sweepers in the village will not smoke the *hookah* with us until we are baptized !" The call was irresistible and notice of the proposed visit was sent to the Collector.

Frowns

And
Smiles.
The day was hot, the road was sandy and led through fields and ditches, and over thorns until the bicycle went wrong. We limped into town hot, dusty, thirsty, not quite sure about our temper.

But the reception soon revived us. First came the old Thakur Chiefs, all smiles and salams, tenderly inquiring about our health. They were followed by the Tahsildar of the district with six mounted police. All were politeness and deference itself. The whole village followed close at their heels. I first visited the Thakurs at their home. Their choicest viands were set before us and enjoyed hugely. They meekly apologized for the former misconduct of the village. "Would that we had been here to prevent it." I had seen them in the midst of the mob. "Those sons of Belial, *Badmashes* all of them, bring much *badnami* upon our village. The sahib must not hold us responsible for their shameful conduct. And by the way, could not the sahib use his influence with the Collector to bring about some matters in which we are interested?"

Learning what I wanted they insisted on rounding up every Sweeper in the place and making them come up to be baptized. The Tahsildar thought this would expedite matters, but I declined their well meant help. Then going to the *Mohallah* we baptized the nineteen Sweepers anxiously awaiting our coming. The Thakurs kindly provided us with a conveyance to the next town we wished to visit, and there interested the *Zamindar*, so that between the two, we were sent home happy despite a punctured tyre.

The men report that this evidence of the Collector's interest has done much to restrain the many annoyances of the higher castes in other villages. Happily this incident stands apart from the usual experiences. The villagers are generally kindly curious, ask a few questions, and show little further interest. The inert mass is however not to be despised in its powers of resistance. It was never quite easy to win the Sweepers to consent to the life of a Christian. It required visit upon visit, earnest words and purpose to arouse any interest anywhere. Yet God himself is moving the hearts of these people, and they are hearing and heeding and are singularly willing to be led."

Doctor and Miss Johnson were transferred last year from Etawah to this place. "The road is only 33 miles long, but it took us about a month to reach the end of it. Which means that a very large number of villages were reached along the way. We camped from one District to the other, preaching in as many villages as we could reach from our camping places. The same old suspicion, that we had come to scatter the Plague, had to be met and reasoned away before we could get the women to sit down and listen. One day a woman screamed at us fiercely to go away and leave them alone, and succeeded in frightening the other women so that they fled inside and shut the doors in our faces. But this was the only day that we had to leave without a hearing. One day I had gathered some women about me on a high mud-plastered place under a tree, when a man came along and said the women had listened quite long enough.

By the way.

Then *with his foot* he coolly pushed one after another off her perch and ordered them back to their cooking. However, at the other end of this same village we found an open door, a friendly woman and other hearers who crowded into an open verandah and gave us another opportunity to tell of Him who loved the world and sent his Son to die for us sinners. They also listened with eagerness to our singing of the Bhajans in which the same message is given.

Mrs. Mitchell's
testimony.

"I have never been anywhere where the people of all classes are so friendly. Our opportunities are only limited by our lack of workers. There are so many hungry hearts here in Mainpuri, and nothing but the Bread of Life can satisfy that hunger. Occasionally I go to see what the Bible-women are doing, but always come home overwhelmed, and with a heartache because I can do so little. Who will come and give their lives to feeding these starving souls? Sin and Satan have so blinded their understanding that the same thing must be repeated over and over before they can at all comprehend the message."

Since March I * have had the oversight of the Zenanas in which three Bible women are teaching 121 pupils. I try to examine all of these pupils once each month. In addition to this work, we have been able to get into several of the villages near Mainpuri, and hope to get into the more distant ones this winter. Our reception has been most cordial in these villages. No Missionary ladies have been in them for several years. But several of the women remem-

* Miss Johnson.

bered former visits and a few recognized Sundri, the Bible-woman who was with me.

The Women's Training Class has also required much care and thought. Such a class needs the frequent if not daily presence of the Missionary in charge, and much of her teaching also to supplement that of the other teachers. Having no suitable room for this class, we meet under a tree except when it rains. Then the work must be done in a dark damp room. The school furnishings consist of low stools low benches and pieces of matting. The course of study may not sound difficult but it includes many things. And the labour it requires from both teachers and taught is at least equal to that required for a College education at home. It is almost appalling to think of what they do not know. These women just out of heathendom, baptized perhaps because their husbands were, and out of a caste whose touch is regarded as polluting; this is the material out of which must be prepared the leaders and teachers of their people. However, 'Line upon line and precept upon precept' still holds good, and the work pays richly. But for those of us who do it, will you not ask more of love and patience and faith, and beyond all these the transforming power of His Spirit in our hearts and theirs?

Needy ones'

Even if they do not stay on, we feel that their time with us has not been wasted. Getting away from their heathen surroundings and being thrown into contact with other Christians, attending worship in God's house, and the various other

Their
transformation

influences brought to bear on them, give them a new outlook on life and we hope new purposes for life. All of the women now in the class are professing Christians. One of the most interesting things in this work is to watch their mind and character develope. Even the expression of their faces and their appearances often change so that one hardly recognizes them as the same poor ignorant, stupid village women they were when they first came. This is specially noticeable with three of the five who came to us this year. The only clothes they had were in rags, and they were so dirty that it was disagreeable to be near them. Cleanliness is next to Godliness, says the old proverb, but an endeavour after it is usually the first indication of reaching out after better things. I found that only two or three had combs. So I invested in a dozen and gave each a present of one. Now their clothes tho' coarse, are usually passably clean and their hair smooth. Their bright interested faces makes them, to one woman's eyes at least, a very attractive sight.

The process.

It seems that they have everything to learn, even the care and training of their children. I occasionally have to give a practical illustration of this latter, by spanking one of the youngsters when he gets too obstreperous. Poor women, how they ever have the patience to attempt to learn any thing with two or three babies, lolling all over them, tearing their books, chewing up their reed pens, or trying to swallow their chalk—I cannot see. Speaking of babies, one of the new women is very young, not more than fifteen or sixteen, I should say.

She has the tiniest baby I ever saw. Its head is not as big as my fist. The little mother is a heedless happy-go-lucky creature, and did not take very good care of her baby. She would roll it up in a bit of cloth, lay it down on the floor beside her, then get so interested in the lesson as to forget all about the baby, and so would the rest of us. Consequently it had so many narrow escapes from being stepped on by the big folks, and from suffering divers mishaps at the hands of the other babies, that finally I got a basket and told her to keep it in that, so that we could at least see where it was and avoid crushing it un-awares. In spite of all prophecy to the contrary it is thriving and even getting fat.

One of the other new women has a rather interesting history. Four years ago her husband pulled the *pankha* for us. His wife is the elder sister of one of our Shikohabad Christians, who had been baptized by Mr. Tracy several years before. So she knew something of Christianity before she came with her husband. While they were here working she became interested and finally asked for baptism. The day and hour was fixed, and the little Christian community gathered to witness the ceremony. They waited and waited but the man did not turn up. He had disappeared leaving his wife and child here. She said he had been frightened away by a heathen servant then in our employ, but that she believed in Christ as her Saviour, and wanted to be baptized any way. After talking it over we decided it would not be best to do it until her husband would

After
many days.

come too. So she went to some of her relatives and we lost sight of her entirely until she came back to us this fall. Now both she and her husband have been under instruction in our Training School for two months and bid fair to be among our brightest pupils. Best of all, last Sunday they were baptized and received into full communion after passing a very satisfactory examination before the Session.

FATEHPUR.

The year has been a trying one for the Missionaries at Fatehpur. Within a week of the close of the last Annual Meeting, little Hiram Mattison had gone home. Without warning the summons came that removed that happy loving little life and left the parents stunned by the side of that little grave. But the everlasting arms that received the treasure made themselves strong underneath the crushing weight, and out of the darkness a voice whispered again and again, 'The beloved of Jehovah shall dwell in safety by him.'

A short period of severe illness and a painful accident broke into the Missionary's winter work; the early summer brought a fall that stopped active service for five months; the Plague also came and took away one of our young men, and brought a burden of nursing, disinfecting and repairs for which we were little prepared. To the mother's sorrow was added anxiety for and many of the burdens of the father, and at last came the home-going of little Ruth. But during it all the loving Father has never left nor forsaken, and there has often been a vivid consciousness that "somewhere there is someone praying specially, constantly, both for us and for our work." God has made it a year in which his uplifting and sustaining power has been especially felt, and in which out of the dimness some of the Unseen has taken abiding form before the heart.

But one soul out of the darkness of heathendom has confessed Christ here. He, the son of a wealthy merchant in the Panjab, came hundreds of miles to bathe in the sacred waters of the Ganges at the holy Prayag. The deities of that holy place stole all his clothing and money and brazen vessels, possibly in order that his return from bathing might be in more orthodox manner than had been his coming by rail. On the way back, disgusted with the priests of the ancient faith, he met with one of our preachers who spoke Panjabi, and from him heard the old, old story. He accepted it and asked for baptism. After some days of instruction he has brought out to the camp, and there in the quiet of the Sabbath evening confessed Christ before the silent group of onlookers.

The blind

By a way

To light

Quite a large number of the educated men from the city have come in the night from time to time to talk about Christ, the earnest conversations sometimes lasting until long after mid-night. It seemed at times that some of them were just on the point of accepting Christ. One did profess to accept, but left the station immediately afterwards. Some others reached the place where they asked for prayer and were willing to kneel with us while we prayed. One of these went at last to another District, but I have not yet given up hope for him. His is the longest and hardest struggle I have ever witnessed. Lately I received a letter from him which deepens both sympathy and longing for him.

" We would see Jesus "

For some time it has seemed as if the Helas, of whom there are about seven thousand in the District, might soon come out in large numbers and con-

fess Christ. We have spent a good deal of time and effort to win them, and have met with some encouragement and much more discouragement. We started out one day to a distant village where lived one who had told our preachers that he and his wife were ready to be baptized. We reached the village just at dark. "No, there is no man of that name here, and not even any of that Caste who live here." All our efforts failed to find Lala, and so we set out through the darkness across the rough fields to the next village. The *ekka* driver became lost somewhere in the fields and we had to go back to find him and the blankets we had brought to protect us from the cold. At last we reached the village where lived the sister of one of our servants. "Why of course, Lala lives in that village. They are terrible liars. It is a shame. No, there is no place here for you to stay to-night. The men have all gone away to A—for a meeting of the *Panchayat*. They will probably be there all night." There was nothing to do but go to A—, some four or five miles away. Fortunately the moon came up as we reached the broken country and helped us pick our way through the ravines. Late in the night we reached A—. "No the *panchayat* has not met here, nor is there any order for it to meet anywhere." Some of these men had heard the message several times when their brethren were discussing the advisability of accepting it in a body. But something had gone wrong and they were ready to run at sight of us. The moonlight was blue and cold as it flashed over the glittering waters and white sands. The blast that swept down from

Out in
the darkness

Even
darkness which
may be felt.

the village was keen and cutting and the welcome of the village was more so. And there was not even a country tavern to open its doors to us. So we crawled into the first clean verandah we found, to rest and await the developement of the morning.

The near
human.

Our *Brahmaputr* host slept late and did not put in an appearance until the voice of preaching and song brought him out. While two of us preached to the various people of the village, one of our number went and talked for hours with the people concerning whom we had such high hopes. But excuses were the only response. "O yes, what you say is true and it is good, and we will very gladly accept if so-and-so accepts." And this was the invariable answer as we went on from one to another of the villages where these people live. An occasional upset of the *ekka* which followed us added to the variety of the trip. One night we slept in the temple precincts undisturbed by any evil spirits. The next day the Brahmans themselves in the presence of the surrounding crowds admitted that they were not finding any comfort in their old faith. "But if we accept your teaching our brethren will out-caste us. What can we do?"

The distant
Divine.

Again and again as we left various villages one or another of the people would walk with us for miles in earnest conversation. One whom we met in the fields continued with us until nearly sunset. From time to time it seemed that he was ready to yield, and we would stop for further instruction or prayer. But then his thoughts would fly back to the brethren in his village and their wrath,

and he would falter. Will one ever forget the picture of the perplexed and faltering soul in the balances, and the wrestling in prayer there on the edges of the ravines? Were not the spirits in the deep azure above bending down to plead? Did not sweet, fresh, life-giving breezes strive to speak of the life that is life indeed? Did they not strive to instil strength and courage into that faltering heart? Did not the sparkling blue in the distance whisper of the river of water of life and the city about which that soul wanted to hear more and more? It seemed to us that all things had been made ready, and every human voice that might hinder far removed in order that the good might win. But the spiritual hosts of wickedness prevailed and that face then wistful is now hard or indifferent as we meet.

What more
could He do?

A later trip with the Stereopticon convinced us anew of the great power of the paintings of the old Masters. The people would flock to our tent by hundreds and sit for hours gazing upon those beautiful portrayals of the scenes in the life of the Great Master. And as they gazed in complete silence we found a priceless opportunity to tell the wonderful story of Love. The usual attempts to interrupt by irrelevant questions and specious argument were all forgotten and night after night we could tell with a fulness that is utterly impossible in the Bazar or ordinary preaching, the story of the sinless, loving, crucified, risen and mighty Saviour. And as we scattered through the villages the following day we found that they remembered, and were telling others the wonderful

Immortal
voices.

things they had seen and heard.

Calls are now coming to us to go here and there and show the pictures and tell the story. One *zamíndár* sent a *gáí* to bring our things, made a feast for us, and then he and all his friends, numbering over three hundred men women and children listened for hours. And the presence of the women put into our hearts a new hope. They have little or no opportunity of hearing, but under circumstances like those of that night nearly a hundred could peep out from behind curtains and listen to the story. Since then we have often left the big screen behind at the tent and taken the ten-foot screen to some place in the village where it could be seen from four or five verandahs, hoping that one or two of those verandahs would be occupied by women. And we have never been disappointed. The last time there were not less than two hundred women looking and listening. It rained pretty hard just after we began, but as soon as the stars came out again the verandahs filled with eager listeners.

As we gazed upon these pictures, memory brought before us again the picture of many a hushed and thoughtful company in some beautiful church in the homeland looking upon these very pictures. And then we thought that could you see this other company under the stars gazing at these same pictures and perhaps feeling in some feeble way the same thoughts, some of you might covet such an opportunity, and if it were yours, find with me deep strong gratitude welling out of your heart because of the opportunity.

ETAWAH.

Some years ago a Missionary baptized several people in a village near Etawah. The other members of their caste brought so much pressure to bear upon them that they denied at last and even threatened to beat the Missionary if he should return. Recently, however, they sent of their own accord for some one to come to them, and now they welcome our coming. We hope ere long to open a School among them. Truly we are reminded often to believe in the vitality of the seed—when it is the true seed.

Dhalpura and vicinity are now opening up very hopefully. Here is a small community of Christians from the sweeper caste. They were visited regularly each month during the year, and ten days of special effort were given to them. Two adults have been baptized and a number of others are being prepared for baptism. Since the Annual Meeting effort has been concentrated around this place and fourteen baptisms are reported from two villages not far distant. It is hoped that a Church may be established here quite soon.

Jaswantnagar is the centre of a populous region where much work has been done during the past year, but it has not as yet yielded to our efforts. The Opium weighments gave us a fine chance to reach people from every part of the District, and three hundred portions of Scripture were sold. The city

and nearby villages were the field of daily efforts morning and evening during the hot season. But no immediate fruits of this work have yet appeared.

The work in the Zenanas and little schools in the city has reached over one hundred homes directly. There are upwards of 250 pupils in these schools. The people are generally friendly and eager to read.

The Church is self-supporting under the Grant-in-aid plan, and the contributions for Church expenses are entirely from the Indian brethren.

GWALIOR.

A gift of Rs. 1500 from the Maharaja Scindia enables us at last to complete and to furnish the Church building. We believe that the day of better things for this Church has begun. The laying of the stone floor was followed by a gratifying increase in attendance, and we hope that the presence of a building worthy of the cause we represent will help us much in the rearing of the spiritual temple in this great state. This answer to our prayers has strengthened our hearts, and we praise Him who has encouraged us and who permits us to be fellow-workers with Him in rearing the eternal temple. And we thank the Maharaja also for his generosity and friendliness to our work.

Generous
assistance.

Another evidence of friendship is the permission for the Missionary to use free of charge the Dak Bungalows of Gwalior State. This permission was granted by Mr. Taylor, Chief Engineer of Gwalior State, in the name of the Darbar. It is valued by us not only as a token of friendliness but as a distinct financial help in our work, especially during the itinerating season.

The Medical work of the station makes it difficult for Dr. Symington to do all the itinerating he would like to do, but still some very interesting and encouraging trips have been made out through the State. In one of the villages, Bahadurpur, (City of heroes), the chief man of the village with his relatives and

Itinerating.

a large proportion of the residents came to hear. There were probably two hundred present, and nearly or quite all of them heard the message that day for the first time, so far as we could ascertain. The presence of this large company made glad and strong the heart of the messengers, and Sukh Pal told them the story with new power. For over an hour they listened attentively apparently appreciatively, and then asked us many questions. To those who could read we gave portions of the Bible and then departed. But the picture of that lingering company and their chorus of 'salams' has not yet left us. After we had gone a little way a messenger came running to ask us to come and live there with them.

The
plague scare

Sipri was visited in company with Dr. Wilkie, and later a considerable amount of work was done in the city of Bhind and fifteen villages around it. Half way between Bhind and Gwalior city is Sanichar which was the centre of another effort to evangelize the villages. The people of one of these villages declared that we had come to spread the Plague, and Sukh Pal said that during the night they were debating the advisability of burning down our building. Sober counsel evidently prevailed, and so the next morning we were able to secure an ox-cart to press on into still more remote villages.

Work has been done in a larger number of villages immediately around Morar, and in one of these there seems to be a good opening. Dr. Symington has gone there frequently both to preach and to treat patients, and hopes to

open a School there soon. Two women from this village profess to believe in Jesus Christ.

The Medical work has been carried on at the bungalow, where Mrs. Symington has assisted in treating the women, and at the Dispensary at the Church. Patients have come from Morar and its villages, from the Maharaja's troops, and from places as far distant as Bhind on the north and Ujjain on the south. Many of the wives and children of the Maharaja's soldiers have come both to the Bungalow and the Dispensary for treatment. 12,761 treatments have been given and there have been 207 operations. Plague was severe for two months and required a great deal of the time of the Missionary. The situation at times became heart-rending. Everywhere families were wailing because of their dead. Men and women were left by the roadside to die, with neither food nor water and no one to care for them. The inhabitants poured out of the city leaving the usually busy streets deserted, and weird in their unwonted silence. We believe that the medical work has opened the hearts and ears of many to the Gospel message. On the other hand there have been many who gladly received help for the afflictions of the body but refused help for the soul. Several of the best homes in Morar have called us to help their sick, and in these homes as well as with all our patients we have had many opportunities for conversation about Christ. We sometimes learn new things from these conversations, e. g. that Christ went to Thibet and there learned His philosophy. A portly old

The
awful reality

Hindu came thirty miles for treatment, but could not suit himself with any of the diet prescribed by the foreign doctor and so went back with his retinue. Another patient, who could not take soup, found opportunity to reprove us for our sin in cutting down a tree—and he was a head carpenter !

The
Sunday School

We have been encouraged in our Sunday School work by a larger and more regular attendance, as well as by the fact that children from some of the better homes are coming. They are getting a knowledge of the Scriptures and the plan of salvation which we hope will some day bear fruit in their lives and also in the light they may give to others. Tracts are frequently given to these scholars, and we hope that through these tracts the Message reaches some who do not come to us. Our day schools for boys and girls in Morar and Lashkar have given opportunity to prepare both minds and hearts for the seed which we believe will in time push its roots into every crevice of the ancient citadels of darkness and crumble them to dust.

LANDOUR.

Mr. Woodside reports a most acceptable gift of 150 copies of the Chapel Hymnal from Dr. Stevenson of the Fifth Avenue Presbyterian Church. It is now possible for each worshipper to have a book while singing, and the high quality of the music and the hymns is being more and more appreciated by the many who come to the Kellogg Memorial Chapel. Several friends in America have sent gifts to help complete the payments for this comfortable little Church where gather the Christians from almost every part of India. Over eight hundred rupees have been given during the past year by friends in India for the same purpose. Mr. Woodside is now responsible for all of the services there, including the Chaplaincy.

During the extremely cold weather he goes down to Dehra where he worked fifty years ago. To one who can look back over half a century the changes are wonderful. Then there were two scholars in school and now there are two hundred. Many of his former pupils are now middle-aged and old men. A new generation has grown up and a new interest for education. Old friends have told him that the recent gifts of Rs. 20,000 for a Mohammedan and Rs. 30,000 for a Hindu school there were made possible because of his early efforts for the educating of the people.

On his last return to Dehra he found that one of the former pupils in the school who had seemed to be becoming a Christian but turned back at the point of baptism was now holding services in his own home regularly and also in a village twelve miles distant, and that he was showing himself well acquainted with the Scriptures. "Although fifty years have gone I still have the same love for the people and the same desire to see the glory of God."

J HANSI.

The year has been a good one in many ways, and we feel that one of the causes that has contributed largely to success has been the happy relations between the workers from three Missions gathered here so closely together. Dr. and Mrs. Wilkie from Canada have been in the compound with us, and the ladies of the Women's Union Missionary Society of N. A. are just across the road from us. Each of the Societies has its own work, Medical, Educational and Evangelistic, and the City Church represents the union of the three. Sunday mornings the workers of the different Missions are engaged in Sunday Schools and other work, and so the attendance at the Church is small, but in the evening seventy to eighty Christians gather there for worship.

Strength in
Union.

The Church has had, on the whole, a prosperous, and certainly a happy year. There has been no discord, and there has been a spirit of aggressive work that has been most cheering. Those who have been received into the Church as the result of the work of the different Missions, have come right in together, being baptized by the one who happened to be preaching on the day of their reception, and there being, so far as the Church is concerned, neither mention or record of the Mission through whose agency they entered.

Value of
personal work.

We have rejoiced together in the steady growth of the Church. There has been no large ingathering. But month by month some have kept coming in. There have been forty-five baptisms in connection with the City Church during the year. These have been received every month, excepting April, for the last eight months. And April was an exception only because there was a very distinct falling off in definite work for individuals during that month. At least there was such a falling off, and there being no accessions seemed the direct result.

The Session decided early in the year to have the communion service on the first Sunday of every month. This has, I believe, been a means of blessing to the Church. As the frequent balancing of accounts shows the merchant where he stands, and awakens him from carelessness, so the more frequent return of this service has undoubtedly awakened to a more frequent taking account of what the Church was accomplishing.

Rev. Nabi
Bakhsh.

Rev. Nabi Bakhsh, who was for years the pastor of this Church, but is now laid aside from all active work by illness and infirmity, continues to feel a deep interest in the work of the Church, and as member of the Session he takes his part in all that it does, though he has no longer strength to preach. He has been with us in sympathy, and, so far as he had strength, in the work of the Church.

A good deal of work has been carried on from the compound that has not

been directly connected with the Church. Daud Babu has been an active worker. Besides the work he did in connection with the beginning of the Sipri Church, he systematically visited among the servants in the Military lines, and one by one he gained nine men and women there during the year. Within the last week the father and grandfather of one of the families we baptized last winter, have come into the Church.

The father is 72 years of age, and the grandfather not less than ninety four. The old man is very feeble, but his mind is as clear as ever. It was good to see the happiness of both men on becoming Christians. Their sons had been having daily prayers in the family since they (the sons) were baptized and it was chiefly this that led the two old men to come out also. It is on this personal work, that Daud and others have been doing, that emphasis has been thrown throughout the year. And it is this that has told, in fact it is only this that has resulted in accessions to the Church.

Nearly 100
years a Hindu

From among the recent converts a small Training Class has been started. Four of these, while still continuing their studies, are out at work as teachers and personal workers. They have a definite purpose to get hold of men, and give promise of being useful workers. In June a Summer School was conducted for all the workers, Dr. Wilkie and Dr. Forman teaching daily, and also conducting two periods of Conference and Devotional meetings. At a closing conference, Padri Daram Singh spoke of the changed attitude of the people

Preparing
more workers

throughout the District, largely due, he believes to the relief work during the famine of 1897. Another worker spoke of the persistent opposition of the Aryas and Pandits to the Muhalla schools. Rival schools are opened to draw away the boys for whom they would do nothing until the Christians began to work for them. Another worker pointed out that we do not have such opposition as the Apostles had nor do we have their power. Another worker spoke of the continued efforts of the higher castes to prevent our work among the lower castes. It seemed to him that the work in the villages was more hopeful than that in the cities, even tho' it be remembered that the caste prejudices are more dominant in the villages. The most cheering feature of all was the marked increase of courage among the Christians, and their growing confidence of success. The wrangling spirit of the Hindus and their unwillingness to admit that Christ is superior to *Ram* is evidence that there is rising among them a new spirit of jealousy for their own religion.

The school for girls in the Mission Compound has had a good year. We met with a great loss in the death of Miss Chatterji, a young lady of superior gifts and character. In her place we secured Mrs. Bowen, the wife of one of our elders. She is doing good work and the school is prospering. The number of girls in attendance has increased from 30 to 42. During a part of the year there has been a school for women, mostly the wives of the men of Training Class.

The Zenana work also has had much of cheer in it, as will be manifest from a few sentences taken from the various reports. "A year of wonderfully uninterrupted work. Not a day of illness interfered with it, and there has been no great outbreak of the Plague to scatter the pupils." "A year of steady progress and spiritual growth." "Among the 49 pupils I am now teaching, ten appear to be under the Spirit's influence, and they have all come to know who Christ is, and for what work he came into the world." "Believing that if the mothers were won for Christ there would follow a marvelous work of grace in this hard rock city, may we not ask that among those who long to see His Kingdom come speedily, some will remember us and our needs in prayer during the coming year. that we may be made wise in leading souls to the Master." "Many of the women are very anxious to read and hear, and like to have me visit them. Some have never heard the Gospel message, and listen very earnestly and remember what has been taught them. Some are careless and indifferent, but the majority are eager and earnest listeners." "One of the many interesting women I teach is a Hindu widow, middle-aged, and with plenty of money. She has no children and no one who really loves her. On hearing of Christ and His love for her she said 'I wish to hear more about this One you have told me about.' I gave her a Gospel of John, and she is reading eagerly, and asking for Him who loved her and gave His life for her." "Another pupil is a girl widow about sixteen years of age. She cannot marry again, and her

Good news
from
the Zenanas.

whole life is before her. Most eager was she to learn Hindi that she might pass the weary hours in reading. She knows of Christ and His love and power to save and seems to be willing to come out from heathenism, but her aunt holds her back, and at one time took her away so that she should have no communication with us. I hope that she will yet be led to declare her love for the Saviour and will come to us." "One woman who had been careless and indifferent met with a great change last July. She had been ill for some time with slow fever when she became interested in the story of the woman who touched Christ's robe and was healed. She told me one day that she had prayed in her heart that Christ would heal her, and although she had not been healed instantly, yet she was sure that He heard her, because He had come into her heart and comforted her, and would heal her completely in His own good time." "Through the women India will be won for Christ, I believe."

Comity an
imperative
need.

In the Sipri bazar was begun a most promising work for the Christians who work in the Railway works and offices. A Pastor was provided for them, and it looked as if we were in a good way to provide a good Church home for them, and also to work for Non-Christians in that neighbourhood. But the coming into that very place of another Mission whose workers have busied themselves exceedingly in emphasizing denominational differences has hindered this work greatly. We had confidently expected a Summer of growth, increasing purity and vigour for the Sipri Church. Among the factions that have thus

been raised up there is much hurtful talking and back-biting, and this sad situation seems to be source of satisfaction to the workers who were sent in and have worked so unwisely. The whole situation emphasizes yet again the great need that all bodies working in this great land should faithfully adhere to the agreements and to the courtesies and love of a fixed and widely accepted policy of Missionary Comity. Without this the testimony of the whole body of Christ is often invalidated in the minds of these watchful and critical Hindus and Mohammedans.

As a result of individual teaching and effort, 65 have been baptized in our out-station at Ranipur. These were mostly weavers, and the frosts and failure of rain forced up the price of food-stuffs and reduced the demand for cloth until these people were compelled to seek a living in other places. This has greatly decreased the community there, although there are still accessions from time to time. At Mau also there is a large weaver community and a Christian community at present of 18 souls. In both of these places, but five miles apart, we hope for large in-gatherings when normal seasons have restored normal conditions.

The weavers
at Ranipur.

ETAH.

Linking up

The work of Etah has extended out towards Mainpuri in one direction and Farrakhabad in the other, linking up with the work in both of these Districts. Although the number of baptisms has not been large, 190 in all, yet there has been an increase of several hundred in the Christian community. A large number are said to be ready for baptism. There is a much stronger and a growing sentiment against the old customs. Out of the raw material we are gradually raising up a force of competent teachers. In our village schools large numbers are now reading and the people are willing to provide a house for the teachers.

The villagers appreciate the value of having their children learn to read and in fact the desire is sometimes stronger than the desire to have them learn spiritual things. Most of the children are busy during the day watching pigs and cattle, but they get together at even'time and are making progress. This year four hundred Hindi first books have been disposed of, besides primers and books of other grades. When we opened these schools not one in five hundred of these people could have any chance to learn to read. Other castes are turning longing eyes to our schools, and it is quite possible that this may be one of the forces attracting them to Christianity.

In the Boys' Boarding School there has been an increase of ten, the number now being sixty. It might have been larger but that we have been insisting upon a little previous learning as a qualification for entering. Many of these boys had hard spiritual battles during the revival, and many of them won the victory.

Our boys are not taught any industry, but they do manual labour, and so earn their clothes and also keep humble and healthy. There are some "number one" boys in this school, and we look for fine preachers and teachers from their ranks.

Future pillars.

In order to improve the nniformly bad time and time keeping of the congregational singing a choir was organized among the larger boys in this school. Choir-practice is held every Friday night, and a Committee of one brings the hymns for the following Sunday. The improvement in the singing has well repaid the time and labour expended.

The C. E. Society has had *basaur* preaching on Monday, Wednesday and Friday evenings. The Junior C. E. Society has also undertaken to pay one of its members, and send him out to teach a village school for an hour or two daily. We hope this will lead the boys to give more money and also in other ways to take a larger share in Missionary work.

In the Girls' Boarding School there are about double the number of girls. They spend four hours each day in school and the rest of the time in grinding the grain for their food, in cooking, drawing water, cleaning out their court-

Growing.

yard, and preparing their lessons for the following day. The Matron is the old mother of Prabhu Datt, our Pastor, and she is ideal for a school of this size. She has brought about a remarkable increase in cleanliness, orderliness, obedience and industry. The girls are uniformly contented and happy.

The quarters of the school are seriously cramped, so much so that very soon we must refuse to take more girls unless we can get larger quarters. In these cramped quarters we are not able to isolate any of the girls who may be ill. During the hot weather the tiny courtyard is almost unbearable. Children of the Chamars are now begining to come to the school and sit beside these Sweeper girls. As many as fifteen have come, and of these four are absolutely regular in attendance. The following from last year's report throws a little light upon the struggles of this school for independence. "The Girls' Boarding School not having been provided for by the Board has been conducted as an Annex. Educationally it is an annex of the Women's Training Class, and in matters of food and raiment, it is an annex of the Boy's Boarding School."

A jewel by the
roadside.

"One of the most interesting of the children is a girl of thirteen found on the roadside by Mrs McGaw and Mrs Lawrence. She had been in some English speaking community and understands our language fairly. About a year ago she was married to an already married Hindu whose brother eventually forced her to leave the house. Her parents refused to take her back, so she walked to Etah, about fifty miles, to look for a little brother whom she dearly loved, and

who had disappeared from her house during her absence. She failed to find the brother, but was found herself. She is the most unselfish, energetic and I believe thoroughly good girl we have in the school."

We have not been able to enlarge our Training Class much because of lack of funds, although there have been plenty of candidates for admission. Teaching has been better done and much better examinations were passed. One of the members of this class showed fine courage during the Plague. One of his class-mates fell ill, and he determined to stay with him and nurse him, despite the great danger to himself. And stay he did until his class-mate was convalescent. The other members of the class were given permission to return to their homes, after ten days spent in the open to prevent their carrying the disease to the villages. The ice froze on the water at night yet they staid faithfully in their corn-stalk barracks until it became reasonably sure that they had not contracted the disease. "One cannot spend a year or two in working for the people of this depressed class without being convinced of the vast possibilities of the work for Sweepers in India. It is enough to arouse our enthusiasm, inspire hope, and compel us to urge upon our Mission and Board the importance of pressing forward until we have evangelized, instructed, gathered in, and built up all those who are so ready to accept Christianity."

Jiaram, in spite of being blind, is an excellent worker. His head is packed full of Bible, and he is an enthusiastic teacher. After having spent a

Are they
worth saving?

Another
opinion

Another
example

large part of the day in preparing young men for examinations, he had one lad come and sleep near him on the veranda so that he might give him a few sleeping draughts of Genesis and Luke; the result was that the backward student was ready for the examining Committee!

Our Pastor although ill still continues to instruct the people and often brings about reconciliations at his bedside. Twenty four members have been received into the Church on profession of faith. The Revival meetings awakened several of the teachers and were used to put an end to several long-standing quarrels. The people have increased their gifts to Pastor's fund so that they are now giving one-sixteenth of their income to this one fund. Several people have testified that they do not miss that which they are giving to the Lord.

"Our people were much blessed during the Summer School, several boys decided to serve Christ. One resolved to preach the Gospel, another to consecrate himself unreservedly, and we believe many of our people were given a new start in the Christian life. It was a time of power and blessing, and is one of the things which has gone into the life and character of our Christian community, and we believe a great work was done during those days in the Etah Church."

In the Women's Training Class also most encouraging progress is noted, especially do we rejoice in the gradual but real spiritual changes that accompany

the change of habits of living. They are members of the Women's C. E. and have this year *earned* by sewing Rs. 45, and have given as consecration money Rs. 4. Most of this has been given to the Presbyterial fund which is at present being used largely to build small churches here and there through the Districts.

"I believe it takes more patience to teach these women than to do any other kind of work. A week spent in patient explanations and drill on John 15 was rewarded by the following cheerful abstract of its content: Jesus said, I am a worthy tree; every branch in me that beareth fruit shall be cut off and burned up; and you must love one another as I have loved myself.

There have been two other serious difficulties—first, the bright and promising women have such very unpromising husbands and get turned out because their husbands are not worth educating. Secondly, workers being sorely needed for district work, women are compelled to leave school long before they are fit to teach others.

In March the opportunity came to begin Zenana work in Etah and about twenty houses have been opened. There is a certain temple near Etah in which women worship every Tuesday evening. Upon the suggestion of two of our Christian women I went for a walk with them in the direction of this temple, thereby meeting the women on their way to worship. A friendly word of greeting as we passed, or a halt for a brief word of Gospel—this was all at first. They were willing enough to stare at the strange Miss Sahib while the other two did

Do you want
something
"down right
hard" but
well "worth
while"?

Do you want
to tell thous-
ands and tens
of thousands
of women?

the talking, and we were invited to come and visit them in their houses.

"In one village ten miles out, I found, not the one case of plague which was the immediate cause of my visit in company with our Plague nurse, but six. There I also found a small girl who had broken her leg five days before. Neither the Nurse or I had ever mended a broken bone before, but we managed to set it quite well. In another village I was charmed with the knowledge of the women. Do you know who Satan is? O yes we do! Satan is the one who makes people Christians whether they want to be or not."

We* returned after eighteen months to greet many new friends, in the Bungalow, in the Congregation, and in the District. Our itinerary lasted seven weeks and touched seven centres, of which three were new to us. Our hearts were filled with praise as we marked the progress of two years. The attendance at the Sabbath services was greatly increased, and the irregular audiences of two years ago were now replaced by audiences so large that we were obliged to lift the three sides of our tent, remove all furniture and then repeatedly admonish the hearers to 'sit close' in order that all might have some little shelter. Frequently there were as many as eighty Christians and Inquirers, almost half of whom were women and girls. And often these came four or five miles to be present at the meetings. In more senses than one we were reminded to 'Lengthen our cords and strengthen our stakes.'

Out to the
masses.

* A large part of the story of the District is taken directly from Mr. McGaw's report.

Then there was a much more than proportionate increase in the offerings. These came in *pice*, fruit, grain, eggs and chickens, the latter being a rather lively part of the collection; if placed upon the collection mat tied, they quietly chose out other parts of the collection which were to their liking. An occasional silver bit in the collection indicates the beginning of the conception in their minds that God has a right to say to them 'The silver is mine.'

Again, in most or all of these meetings one or more of these villagers would take part in a word of prayer. And when one hears of prayer-meetings in a \$40,000 church in America, with several elders present, where the only prayer that was offered was the Lord's prayer repeated in concert, one may be permitted certainly to thank God for what we see here, and take courage. My chief theme in each place was the Cross of Christ, and I have seldom had more inspiring or more responsive audiences or more liberty in speaking. I think I may be pardoned for not having obeyed fully the Doctor on those blessed Sabbath days spent in Gopalpur, Awa, Sikrari, Amargarh, Bhonrela and Nanaura. I have used the coloured S. S. Pictures and the catechetical method of instruction with most satisfactory results. I have become convinced that these gatherings are a most necessary and efficient means of developing our large Christian community, and feel that we must have a large tent for just such work. The progress noted above, in giving, in attendance and in ability to take part helpfully in meetings indicates more zeal for the new faith, more knowledge of what

Happy days.

it means and a deeper love for the Saviour ; all of which is strong foundation for the larger future. Most of the results may fairly be ascribed to the Preacher-teachers and their wives, who have suffered and do frequently even now suffer real hardships in the accommodations provided for them by those for whom they labour. These evidences that our preachers are coming more and more to understand their duties and privileges cause great joy and faith for the future.

In this short trip 151 were baptized and as many more told to learn a little more. It is hard to say just what degree of knowledge should be required from people of this calibre. I trust that I am not behind any in my ideals for these believers as to the higher life they should live, but I do not look for it to appear without patient and labourious effort.

In Basundra about ten were received by the Etah Session into full membership and in May, were organized by Presbytery into a Church. The Pastor, Mul Chand Wilson has succeeded finely in building up that community.

The
new Churches.

At the time of the birth of his son, there were present representatives from all of the nearby villages. This was made the occasion for a Christian *panchayat*, and a definite decision was reached to leave off several of their old customs, substituting Christian customs instead. Several influential men were chosen as a committee to enforce this decision, and it looks as if the effect might be far-reaching throughout the District. Here also has been started a

C.E. Society, the first of many village Societies in Etah District, we hope.

In five other villages small Churches have been organized since the Annual Meeting.

Another cheering experience was to find several middle aged men and women who had taken time and pains to learn to read, and read before me portions of the Scriptures. Others were able to tell of the Miracles or Parables of Christ.

We found some very encouraging opportunities to preach to other than these for whom we had come specially. One community of Chamars were specially friendly and strong hopes of their conversion were aroused in our minds.

It was quite common to have a large crowd of Hindus and Mohammedans assemble to see us pass out of the village, prompted by curiosity to see what sort of people that could be who preferred the out-castes. And some perhaps thought to discover in what way we carried about plague-germs. We had heard of villagers being frightened and running and of others ready to mob the intruders, but with one exception we had no such experience. Usually they would gather about and listen quietly to a few words from us. I longed for strength to speak to them at length.

With Etah's reputation for bad characters, we were not surprised when reports began to be brought to us by the teachers, of persecution and threats

The
adversary
alert.

of violence. Some were driven from their homes temporarily, and a few beaten, according to reports. Once we ourselves encountered a rather noisy demonstration, at a village where we had been called to examine some inquirers. Soon after our arrival quite a crowd gathered and began threatening the man who had called us and ordering him to drive us away with a beating. He came "*Hath jorke*" declaring that he did not wish to be a Christian, could not with such neighbours and begged us to go. I told him that we could not be sent off in that way. The people had noticed Mrs. McGaw's book bag as she went into the court yard, and knew that it contained plague-germs, which would be made over to the women there who would later scatter them in the village. I tried to speak to the crowd but had not the strength to compete with the noise and so sat down to consider what step had best be taken. I finally decided to call to one side an influential man among them. He was quiet and respectful and agreed to come to my tent to talk over the matter. He was asked to bring the leaders of the uproar and when they failed to appear I decided to report the affair. Whether the Magistrate warned them or not I do not know but when we went back ten days later it was at the invitation of the same inquirer who had been told to do as he pleased. Every body attended to their own business this time.

On two occasions, in addition to our Christian congregation at the tent on Sabbath we had an outer circle of 30 or 40 Hindus, mostly *Thakurs*, who listened

very attentively during the service. They also were not left without a few words. More surprising to us was the friendliness of a *Thákur Zamíndár*. He came to see me; spent one night in our midst; was reported to be inclined to Christianity, and to have entertained some of the low-caste converts and to be given to calling them brothers. He urged us to come to his town which we did. He provided everything he could for our comfort. He attended a service at the tent and he and his son gave Rs. 3 in the collection. He desired to have a Christian teacher in his village and offered to furnish free quarters for the teacher and for the school. We had no opportunity for testing his sincerity in this matter, for in less than a month he was in jail. It seemed to have been a put up affair on the part of his brother, (with whom he had had a quarrel,) and the police. My suspicions had been aroused while with him, but inquiries in the villages through the preacher in charge had brought in good reports of his character. Of course when he was in trouble, his friends came to us to intervene, which I steadily refused to do, as I had no certain knowledge. They may have thought me a bit ungrateful but I do not think they considered it an injustice. Soon after this man had been sentenced to a term of punishment his brother was foully murdered by the son of our friend, aided by a notorious *Badmash*, who fled away. After two or three months they were discovered, attacked by the police of Agra and in the conflict both culprits were killed, one by the police the other by his own hand. I am thankful that I have nothing to

The Thakur's
friendliness.

How great is
the need for
Christ!

regret as to my attitude toward the man now in jail.

A Brahman
student of the
Word.

Much more pleasant was the friendliness shown us by a Brahman Zamindar. He had after some years renewed his study of the Bible. At the time of our visit he had almost finished the Pentateuch. Although we were working among some of his own sweeper tenants, yet he visited me at the tent four or five times, brought his boys to play with ours, gave us a many course dinner in our tent, and *Chhoñi hasrí* at his house. Mrs. McGaw visited his wife and women servants.

In addition to this he supplied all the wood and grass we required for about a week. As my part of the *Chhoñi Hazri* was to be served in a room all to myself, I requested his company and then had a heart talk with him. He did not manifest any desire to become a Christian but was ashamed, I think, of his own religion. He seems inclined to keep up the acquaintanceship, having written me twice during the summer. I ask your prayers on his behalf.

Is not the
disparity too
great ?

Jalesar, is a city of 15000 inhabitants, which with the villages about give a parish of some 125000. Here work Devi Deen and another Indian preacher. While at home I heard of a place of about one fourth the size of Jalesar City with the usual number of Churches. When the Presbyterian pulpit became vacant there were over 100 applicants who were willing to be candidates for the pulpit, seeking larger fields of usefulness! How long must such inequalities continue? This field, as regards population, may be duplicated, almost seven

times in the Etah district, and *Foreign Missionaries in but one of the centers.*

If Christ intended to include these in His "to every creature" then His people, or some of them, are incurring great guilt. If some are to prepare themselves to the battle at the sound of my trumpet then I must give no uncertain sound. It has come to me frequently in recent years that if I am to pray truly to "the Lord of the harvest" to send more laborers then I am under obligations to do more than I have done to get the call of my Lord before the minds of fellow-workers in the kingdom. When I first went to Etah I was waited on by representatives of a community said to contain 1500 people asking for teachers of the Word. So far as I am aware they are still without it, although it is almost four years since that appeal! I ask those who hear this report or who read it, to join with me in renewed consecration of our lives to the work of making Jesus known, for the day will come if indeed it is not here already, when God will "hasten it."

CAWNPORE.

The "New Cawnpore" has 197,170 inhabitants, (The District 1,258,968.), nine great Mills and many lesser ones, and its busy life is in many respects modern.

Here may still be seen the foundations of the church which Henry Martyn prepared, almost 100 years ago—the first place in this great city dedicated to the worship of the true God.

The Chowra Ghat on the banks of the Ganges still marks the spot where the troops, betrayed by the faithless Nana with a promise of safe passage to Allahabad, were foully massacred. Near by is the beautiful garden which encloses a group of tall cypresses. In the midst of these is a carved Gothic screen around the white figure of a strong angel whose face speaks with strange power. Beneath, on the rim of the well are these words "Sacred to the perpetual memory of a GREAT COMPANY OF CHRISTIAN PEOPLE, chiefly women and children, who near this spot where cruelly massacred by the followers of the rebel Nana Dhoondo Punt of Bithoor and cast, the dying with the dead, into the well below on the 15th of July, 1857."

"Get out of here, and don't you come again" is not a very hopeful opening, but persistence has so far won the day this greeting is heard no more, and real friendliness is now being shown by the weavers living in one section of Cawnpore. Several of the weavers from Ranipur who have been under Mr. Forman's instruction have come to live near these weavers, and Mr. Gillam hopes to be able to win these also for Christ.

The residents in this section are largely *faqirs*, and live principally by begging. They follow the *faqir* mode of life more as a means of earning a livelihood and not because of any deep religious convictions. They make regular trips to the City and to nearby villages. The Missionary arrived one day just as they were going forth—smeared and painted in a manner entirely special, and was not a little surprised to recognize in them on closer observation acquaint-

tances of former visits when, without their 'war paint' they had been part of a circle of listeners. Among them is a blind man by the name of Dagarn. He has a happy temperament and memorizes easily. He is now familiar with the chief facts regarding Christ's life, and he, as well as the rest of this community are very friendly.

The Church is forging ahead. Mr. David has won the people to himself; the services are well attended and the people more united than ever before; a new interest in giving is being manifested; and there has been real spiritual advance. One member gave up drinking some months ago and steadfastly adheres to his purpose. One other member, a sweeper so ignorant that it seemed for a long time we could not baptize him has made such progress in his life, his prayers and his exhortations, that the Pastor was constrained by his faithful adherence to all duties not long since to commend him as an example to all.

On the last night of the Joint Convention one of the young men spoke in a facetious manner about the work of the Holy Spirit. The Missionary pointed out to him the seriousness of what he had done, and at one-thirty in the morning he came to the bungalow in great uneasiness of mind. The next evening the young man publicly confessed his sin, stating that he had not been able to sleep all that night. He seemed grateful that God had over-ruled his rashness so that he had to face other sins in his life which had not before troubled him.

He seems a thoroughly changed man now. Others have been dedicating themselves with new purpose to Christ, and there is earnest prayer for the coming of the Holy Spirit in all His fulness.

The Church now meets in a room in a Bungalow in Colonelganj. The room formerly used for this purpose was not sufficiently protected from rain and heat, and it became necessary to secure the present room at a rental of Rs. 5 per mensem. A movement for a new Church building is being well supported by the Indian brethren—Rs. 365 having been given by Indians only. A paper is now being circulated for European subscriptions.

The Hostel has during the year provided a home for nineteen different young men for longer and shorter periods. These are single young men who have no homes of their own, who would, but for the Hostel, have to use the most of the time before and after their work for cooking their food. This leaves them very little time for Bible study or for receiving instruction of any kind. In the Hostel a large part of the evening can be spent in study and in recreation, and we can in some cases continue the training which some have had as former members of our Training classes. Besides this we are able to some extent to shield them from the temptations which come with peculiar force to those who are beginning an independent career and who are without the restraint under which they lived in training classes or boarding schools.

The charge for board has been high—a dollar and sixteen cents a month!

The young men accepting the provision of the Hostel have had the benefit of religious and secular training as they could not have had without the Hostel.

They have also proved themselves an invaluable help to the work ; going out occasionally with the preachers, and especially in giving practical and personal emphasis to some of the teaching and plans of the Missionary and Pastor. They have stemmed the tide when the Colonelganj people have practically gone on strike. Through them it has been possible to create a strong sentiment against drinking, and because of their willing giving and their agitation of the subject outside of the Compound it has been much easier to create a sentiment for better giving. They have personally induced others to give. The Indian workman is a good deal of a rolling stone, and these young men have received help in the Hostel to become more stick-to-it-ive.

The property question is still with us and it is very important. The present needs of the work call for it, and the steady advance in the price of property makes it most desirable to secure before it reaches still more fancy prices than it already commands. The property we are now renting is admirably situated for our work and is desirable in every way, and its price is advancing with the rest of property. It is located right in the heart of this great business center—the great Mills are around us on all sides. Only a road separates us from two of these great establishments and their Model Villages—the more distant ones are ten minutes walk from us. We are near where our

Christians live. A piece of Municipal land which we may be able to secure for the Church, adjoins our Compound. This Compound property already has on it the Bungalow in which the Missionaries live, a home for Mr. David and eight houses formerly used as servant's quarters, admirably adapted for Hostel purposes.

But we are handicapped by the insecure hold we have upon it, being one of monthly rental. The owner asks for it Rs. 40,000 but it could be had probably for a cash transaction of Rs. 30,000—\$10,000. We would urge upon the Board the necessity of buying this site or securing a long lease upon it. It seems to have been kept for us. Doubtless it would have been taken by others had it not been bounded on one side by a native quarter of the city. This while lessening its value for English buyers, only increases its value to us for our work. Will not some one acquire this fine site for us in the geographical, industrial and commercial center of our Mission and of North India.

“NOT GETTING.”

A few days after the close of the Annual Meeting at which we had tried and tried to make some provision for the unutterable need of our work, the editor asked two or three of the Missionaries to tell him just what not getting must mean in their Districts. I believe you will want to see some of their replies. And when you know that only two or three of those letters are represented here, and that the list of specific work which is suffering from lack of money within our own Mission is many times larger, I believe your heart will be stirred to ask if there is not still something more that the church in the homeland can do in this day of unspeakable need and unspeakable opportunity. Is it true that every crying need constitutes an opportunity, and opportunity constitutes our responsibility?

“Five hundred people appealed to me, four years ago for Christian instruction and for lack of money are, so far as I know still waiting. For them, *not getting* means that doubtless some have already died and others are bound to do so, ere they are instructed in the way of life.

I have no doubt but that at least as many more in other parts of this district are quite as ready as those who appealed, to accept such instruction and begin to obey it, but for lack of money they too must wait!—eight hundred thousand others, tho’ not so accessible, are men and women, boys and girls with just as much need for the Gospel, but are not getting it very fast. God has commanded

to give to all but so far the Church has commanded, to give to just a few in the front row."

Not getting means not training those who are willing to be trained for the work of taking the Gospel message to those who are ready to receive it. *Not getting* means the possible closing of our Training classes for part of the next fiscal year, and means that since coming from Annual Meeting I have had to refuse applications from a dozen young couples and several unmarried men to come into these classes. Our quarters are over-crowded and there are no stipends, even at two dollars a month for each couple, not getting means that we cannot take in the boys and girls from the district who need schooling here and are willing to come. No room, no stipends."

"The Church and Sunday School here is too crowded by far for the best interests of all. All services are held in the Boys' School building. *Not getting* means that about half the congregation sit on the floor, four S.S. classes meet on verandahs, three in other people's houses, and three others out in the open air, squatting on the ground."

"Not-getting means that two missionary families must live together in a house intended for one only. The request has been before the Church for two or three years."

"Not.getting means the continuance of some ineffecient teachers in Training classes and day schools instead of efficient teachers."

"Not-getting means a crowded condition of the Boys' Boarding which in days of plague and cholera carries with it much of risk not only to the lives of the boys but of the whole community."

In another district over eight hundred persons were baptized, last year. And that means "that we must have at once a Boarding School for Christian boys. This will require nine hundred rupees. The Mission has sanctioned this now it only waits for the money."

"We must have money to support more men in the Training School. The Indian worker must evangelize his own land. He is available, at once the least expensive and the most effective worker for a large part of the work. We need at once a score more of him. It costs thirty dollars to train him and his wife for one year. He is both teacher and evangelist."

"In six *centres* of groups of villages where there are Christians we need preachers and teachers at once. It will cost thirty-five dollars a year to put a worker in any one of these places.

"Two Church buildings are needed at Karaoli and Bhagaon. They are centres of a population of about 40,000 souls, and there are three hundred Christians who could be provided with a Church home by these two buildings. A building that will answer for Church school-house and home for the worker can be erected for seventy-five or a hundred dollars."

For some years past we have been baptizing large numbers from the lower

castes. These people are mostly very poor and are scattered through large numbers of villages often widely separated. These are the very reasons that lead our Home Mission Board and Synods in the homeland to aid many Churches there. A community is small, remote and poor, but we believe they should have the Gospel, and so the strong bear the burdens of the weak to this end. Does not the same reasoning apply to similar conditions elsewhere, and especially when sane judgment admits that these communities will surely grow in numbers and wealth? This growth is reaching self-support right before our eyes, and would keep pace with the expansion if the Lord had not opened the windows so widely. Did we make a mistake in praying Him to open them? Shall we ask Him to cease or shall we ask for something else?

And there is another encouragement to increased investment in these people. For they are not only working well for self-support, but they are showing large possibilities as a class.

"Bhassat, a Sweeper Christian, could not at first grasp the simplest facts of Christ's life. His prayers were laughable, but he was persistent. Now after a few years his pastor publicly commends him for his fine addresses and devoted Christian life. Gula a Sweeper in another mission, is a type frequently met. Baptized, he was still a careless, indifferent Church-goer and contentedly ignorant of the great fact of Christian life and duty. The revival now so grandly on in many parts of India reached him and has transformed

him into a mighty man of God. Gula has become a marvel of intercession, and is a power in evangelistic service. A well known missionary, both saint and scholar, publicly prayed, "O God, teach me to pray as Thou hast taught Gula." These men are of the class now so singularly open to the Gospel, and ready to come by the hundreds."

"Some have likened this low-caste work to slum work. It is very different. Most people who are in the slums are there because of inability to cope with the rushing world around them. Most of them at some time have had an opportunity to rise. But in India a man is low-caste and poor not because of lack of ability but because of the system. His parents were low-caste.

And they must remain poor and ignorant; no matter what their ability to acquire either learning or wealth may be. The high-caste man gives him no opportunity to learn or acquire for himself. Many of these people are stronger physically, keener intellectually, better morally, and more diligent in labor than their high-caste neighbors. But when the Zamindar or land owner discovers that his low-caste tenant because of his hard work and frugality is getting ahead a little, he puts up the rent and sees to it that he is kept poor and in a state of helpless serfdom. Neither the low-caste man nor his sons are allowed to be taught by the pundits or even to sit in a Government school.

One would naturally suppose that all spirit and ambition would have been crushed out of such a depressed people. But it is not. A sober sensible good

man or woman is found in nearly every village. He hears the Gospel and catches a glimmer of light. Hope long buried lives again. A message from heaven has come to him who never had a message from any one before—only commands and heartless orders. He believes the message and accepts the terms. He forsakes his idols and cuts himself off from his "out-caste brotherhood" which is nevertheless very dear to him because it is the only brotherhood he has ever known, and because the miserable and despised love company with as strong a love as any.

He asks for no financial help, says "I will continue to cultivate the fields or clean the village and live as I have lived, I will do the will of this Saviour if you will teach me what His will is. We have so far taught him very little; to believe on the Lord Jesus Christ; to confess Him and be baptized. We make no promises of material aid but leave him and go on to another village. In a few days we go back and find that our new brother has borne witness to his brothers and relatives and that they all say. "Yes we will follow such a Master. Baptize us and teach us His will."

We call to mind the command to go and disciple—to teach all nations. They ask for no more than to be taught! But how can they be taught if there is no teacher? Were there but one village making such a call we could go and spend months with them and teach. But this experience has repeated itself in scores and scores of villages.

Some may say "You go too fast. Don't baptize till you have teachers." But experience has shown us that the demand is necessary to create the supply. Until some are baptized who want to be taught, from what material shall we make the teachers?

In order to supply this demand training schools have been opened in the missionary center—often under a tree near the mission house or on the verandah. A bright, earnest young man from a village, who has already brought many up to the limit of his knowledge and experience, is asked to come with his wife and family into this school and prepare himself for a teacher. He says "Yes I will go, but how may I live while in school? I own nothing, live from hand to mouth." We promise him a living allowance. A stipend of one dollar a month for himself, fifty cents a month for his wife and sixteen cents a month for each child, if they will all spend all the time that we may require in school. He comes in with his family. They are like children, for they have every thing to learn. Never heard of Sunday. Never heard of the Ten Commandments. Never sat in a church service and know nothing of God's attributes. Just one saving thing they do know and that is that Jesus is the name of their friend and Saviour.

But they are bright—and eager to learn, and in seven months or a year they can read and write through the first Hindi book, can count and write numbers to one hundred, can add and subtract, can tell you in their own language

and understandingly about the books of Genesis and Luke from beginning to end. They have attended church services and Sunday School and Christian Endeavour and are happy of an opportunity to go back to their own village where they can conduct a Sunday School themselves. They have learned to sing; to pray, and to trust Jesus with a simple childlike faith.

The wife has in addition to class knowledge learned to sew and use a comb to advantage on the children. She has learned to respect herself. She has new hope. Her face has changed—one only needs to go to their old home with them and see the difference, to be sure that it is a genuine work, a needed work, and a successful work.

But how shall we meet the rapidly growing needs of this work? We sent out six teachers last spring and each have schools in several nearby villages. And if they teach their stipend must continue else how can they live. Then there were more than seven hundred new disciples baptized during the year for whom no teachers are ready. We had hoped to fill up our training-class this winter. Great numbers of bright young men are willing to come, but there is no money for stipends. There is not one dollar of increase for India from the home Church. Surely the Church at home can and will keep up with this work, if they know about it. The people here do not ask you to give all. They learn to give from their poverty and in time will be self-supporting. But they must have help at first. For they must have a little mud school house and Church

at once. The teacher, who before he became a Christian, probably was one of a dozen occupying one little house, has now learned that for health and morals a family ought to have a little room of its own so he must have a little mud hut. The Christians from the District gave last year thirteen hundred sixty four rupees. A few weeks ago thirty people were baptized in one village and they gave two rupees. half a month's salary of one man and said "send us a teacher and we will support him." But we have no man ready. And how can we get him ready without the two dollars a month for his training? Not getting the money means not training the man.

ASCLEPIADS AND OTHERS.

The Asclepiads are four, while the 'others' are almost as numerous as the Mem-sahibs of the Mission. These 'others' are called by the more kindly name of 'quacks' at home, and assume the name out here. Their work does no serious harm and is certainly popular, whether owing to the physical or psychological effect is not known.

Not many months ago one of the servants came in great excitement saying that his father had been bitten by a cobra, and "would the Mem-sahib please come." When she reached the home more than a mile away, it had been decided that the snake had only run over his foot and that it was a little road-snake. But the neighbours had put on something or other "from which there has been very great relief, Mem-sahib." A careful examination failed to discover any marks at all, and the Mem-sahib turned to leave. "What, Mem-sahib, are you going without giving any medicine?" "But there is nothing the matter with him, and why should I give him anything?" "But surely, Mem-sahib, after you have come all this distance in the hot sun, you will not go away without putting some medicine upon it?" And so a little Ammonia was put on a rag and the importunate fat neighbour seated himself on the ground and held it upon the supposed injury, and this kindness of the Mem-sahib was remembered for many days, and

*The deadly
Cobra.*

often alluded to with gratitude by the 'sufferer,' as "*the time you saved my life.*"

Bad medicine. But the Physicians also could tell a story or two if they wished. One of them not long ago went to see one of her patients and asked her if she was improving. "O no, not at all, that medicine is no good." "But," asks the Physician in surprise, "did you take it?" "O yes, I took it all but it is no good." Just then the powders were discovered in a little niche in the wall, and when counted were found to be all present. They '*looked bitter,*' and that was enough.

Much more serious than this is the attitude of the people towards the Plague treatment. Even if there were but acquiescence in the treatment of the Physicians, great numbers of lives could be saved, while a hearty observance of the advice of the medical Fraternity would practically stamp out this awful pestilence in a short time. But even when separate houses have been built for them by the Physician they will not go and stay in them, and in one case where the Physician took one of these cases into the Hospital, the relatives came and took the patient away despite the entreaties of the attendants.

"Long-nose." The credulity of these people concerning many things is most amazing. Not long ago one of the Christians was starting for Calcutta. "Don't go there," said another of the Christians. "Why not?" "Because if you go there you will get the long nose and die." Everybody then listened with bated breath, for it was a most serious thing to have one of their number go away to die. "Yes, it is a

fact ; my husband had a friend who went away with seven other men to Calcutta, and the first night they were there, while they were asleep their noses grew seven or eight inches and they all died, except this one man who awoke and saw what was happening, and fled right back to his home, six hundred miles distant." And so there are doubtless hundreds and perhaps thousands who now believe that this awful calamity awaits the traveler to Calcutta.

The various theories invented to account for the way in which either the Government or the Missionaries scatter the Plague shows this pitiful credulity. "Don't let the Sahib look at you. If he casts the evil eye upon you, you will get the Plague and die." "Don't let the Doctor look into your mouth, for while he is looking he will snap the Plague infection from under his finger-nail into your mouth and you will die." In fact every thing we do becomes one of the ways of spreading the Plague. "You sing and speak to us, and the Plague germs come out of your mouth and fasten upon us and we die." "You baptize the sweepers and thus pass on the spell to them, and they enter our houses to do our work and give us the Plague, and we die."

*The Boleful
spell.*

And yet in strange contrast with this willingness to blame is the great readiness of multitudes to come to the Missionary when suffering. Even where we have no hospitals and dispensaries they come in great numbers with all kinds of complaints. And it is not always easy to give the pleasing medicine. Some-

III

Good medicine. times the bread-pill will do, and at other times the medicine must be convincing, *per se*. "Why, this medicine is no good, for it is not at all bitter." Or "it is not hot." But the complaint usually runs the other way, and the Mem-sahib in the Orphanage has found out that in checking a most vociferous epidemic of coughs, a little quinine added to the cough-syrup is speedily, yea marvelously effective—and economical.

No Relapse. Some of the cures wrought by these kind-hearted Mem-sahibs are really wonderful. "Oh, Mem-sahib," (caressing the front of the vest he didn't have on), "great—great—pain." A hasty search of the medicine closet reveals the fact that the Chlorodyne and all the other reliables have been used up by the long run of various troubles. Then she remembers that donation just received from the Perry Davis Co. Never has she administered "Pain Killer" before, but a hasty reading of directions reassures her, and she runs out with the bottle and a spoon. "Get your cup and some water." "I—can't,—too—far." "Then take some of ours." "Oh, I couldn't. I'll take it without water." Argument did not avail and so down went the "Pain Killer." Then there was a gasp, and another, and then the former pain was all swallowed up and forgotten. The cure was complete, with no relapses, and the efficacy of this remedy is thoroughly established—although now taken in water.

But these do not constitute the real picture. They are rather the contrast-

ing lights which relieve a most saddening picture. For at some seasons of the year these suffering ones seem to await you at every door. They come with fiercely burning fevers, racking agues, wounds and bruises and terribly diseased eyes; emaciated and weakened to almost the last degree by superstitious practices and absolute ignorance of the simplest laws of health. Thanks to the advice and instructions of the real Asclepiads the medicine closets are generally well provided with a fairly good variety of standard remedies which are administered with increasing skill by these 'others.' But there is urgent need that each of our Mission stations have one qualified Physician on duty all the time. This healing of the body is one of the avenues for getting very close to the hearts of these people. It is a wide-open door for evangelization, and ministries of mercy. It draws an ever-increasing number of people within the circle of Gospel influence and commends the Gospel to one and all.

The other side.

And in addition to this evangelistic side of the Physician's work, there is another service rendered by them, the value and need of which is often but poorly understood by those at home. This is their ministry to the poor in our Christian communities, and the preserving of the effectiveness of the Missionary force. This latter need is emphasized by a little happening of the past Summer. One of these 'others,' was telling a Physician what remedy he was using for a widespread and violent form of Fever and Ague. The Physician said, "That treat-

The opportunity.

*A good
prescription.*

ment is expensive, but it cannot be beaten." Then a queer expression passed over his face and he looked steadily at the 'other.' "By the way, I hear that you have been having fever for the last two months; what have you been doing for it?" "I don't know what to do, Doctor," said the 'other.' There was a moment's pause, and then the table convulsed as the Doctor said quietly; "I would advise you to take some of that medicine you have been giving out."

Et cetera.

Concerning the ministry to the Christians, Mrs. Mitchell says; "The sick we have always with us, and I have gained quite a reputation as a quack, based on Salts, Pain Killer, Jayne's Expectorant, Quinine, Turpentine, Liniment and Mustard plaster. * * * Most of these mothers know nothing of the simple home remedies for ordinary ailments. I gave one of them a dose of peppermint. She had never tasted anything like it before, and thought I had poisoned her with liquid fire. Another on whom I had applied a mustard plaster sent for me in great haste a few minutes later. I found her sitting outside her house surrounded by a crowd of sympathizing neighbours, one of whom was fanning the injured part of her anatomy, while the woman was boo-hoo-ing like a baby, thinking she had been flayed alive. That was two years ago. A few days ago one of these same women was sent for by a dying relative 40 miles away in a village. I gave her some Quinine, Salts and Mustard for plasters. She found three of her relatives down with Fever and Ague. The Mother-in-law was really quite ill, but mustard

applied externally and the other two internally soon set the family on its feet and convinced them that the woman is a miracle of wisdom and learning. It was this same woman's husband who had said "It is no use to try to teach my wife anything—she is like a wooden owl!" She is now one of our brightest pupils, and I rather think could teach her husband a thing or two.

Famous.

The foregoing concrete cases will enable you to read beneath the figures presented by the real Asclepiads and understand the magnitude of the work they are doing. But before giving these figures, there is one other form of this medical work which must be noticed. It is the work of sanitation and prevention.

Tuberculosis is a very common disease among the famine orphans, and at Rakha it had become almost epidemic. The mortality became so appalling that the whole station felt that the ordinary attempts to control this disease, earnest and prayerful as they had been, must be supplemented by radical changes in the compound. The Property Committee was called and in consultation with the entire Missionary and Medical force consented to the changes needed. Then roofs were opened, provisions made for plenty of light and air, a large open verandah provided for recitations, an inexpensive but isolated Hospital building erected, some old walls demolished which had hindered a proper sweep of air, more dormitory room provided to avoid the overcrowding, and the very ground was disinfected, and rubbish of all sorts burned up so as to remove if possible every trace of

The battle.

The victory.

the dread disease. The results have well repaid the hard work of those days and weeks, for the disease was so thoroughly stamped out that it is believed that not one girl has developed it since the repair work was completed.

*How the
medicine goes.*

Dr. Fullerton's return to America threw the entire medical charge of Farrakhabad station upon Dr. Binford and her capable assistant, Miss Lowther. This has meant the care of 153 girls at Rakha, 167 boys at Barhpur, and of the new Dispensary, to which have come recently more than 1000 patients a month; and the usual work in the two cities of Farrakhabad and Fatehgarh. Although the Dispensary has been established but a little while, the total attendance last year was 8,574 and the fees amounted to Rs. 112.

In Gwalior.

Dr. Symington at Gwalior has also opened a Dispensary, at which he treated 4,240 patients with whom there came 1,492 friends who were thus brought within reach of the Gospel. He has also made 76 visits to the homes of patients.

Our Hospital."

Last of all is our Hospital at Allahabad, The Sara Seward Hospital for Women and Children. From nearly all our stations are sent again and again cases that require thorough-going Hospital treatment, and many are the testimonies to the thoroughness and kindness of the treatment they receive there.



"OUR HOSPITAL"

THE Hospital is named in honour of Miss Sara Seward, M.D., who laboured for many years in Allahabad. It is situated in the City near the 'Chungi Ghar,' and although approached by narrow and dirty streets is surrounded by a large and airy Compound with abundance of flowers.

The building has two storeys and plenty of wide verandahs. There are private rooms for Europeans, and for Indian ladies who observe the pardah system. The charge for these private rooms is one rupee a day, or eight annas a day each when two room together. The cost of food is extra. No charge is made in the wards, except that the patients are expected to pay for their food as far as able.

The staff consists of Miss M. R. Norris, M.D., a Hospital Assistant, a European Matron, four Nurses and a Bible-woman. 35,120 treatments were given at the Hospital during the year, and 1,129 visits made at the homes of patients. Plague cases have been very numerous, but we have treated them at the Govt. Zenana Plague Camp, and at their homes, because they could not be received into the Hospital. The percentage of recoveries has been very encouraging.

The total number of operations at the Hospital has been 534. These have been of all sorts, including amputations, removing of tumor and many other major and minor operations. The number of new patients and in-patients has greatly increased. Among the in-patients have been 19 Europeans, 347 Indian Christians, 109 Hindu, and 57 Mohammedans, a total of 532.

*Widening
influence.*

The year just past has been one in which the Hospital has extended its help more widely than ever before. The new arrangements made by the Doctor in charge have permitted much needed help to be given to a number of high class Hindu and Mohammedan women who observe the pardah system. Several separated rooms are now provided with private entrance and separate cooking places so that these women can have people of their own caste, stay with them and prepare their food, and so observe strictly the requirements of their caste. Living thus in separate rooms they can receive their own family about as freely as at home.

*Among the
flowers.*

Some of these women had never been outside their husband's house since they were married. At first they were rather nervous, but soon began to enjoy the experience. After they were assured that they would neither see or be seen by a man, they would go out into the garden and walk on the green grass and among the beautiful flowers. It made one's heart glad to see their joy in the midst of these new scenes. Some of these patients have come from far-away Nepal and the distant Panjab. We are now able to receive patients into the Hospital at any hour of the day or night. The Doctor is present every day during the entire morning, and the Hospital Assistant and Matron reside at the Hospital.

An average morning's work includes about one hundred patients and nearly as many complaints. A description, therefore, can convey but little of the im-

pression of this work of relieving the suffering. A cordial invitation is extended to those who may be interested in the work to come and see for themselves.

Come and see

At seven o'clock all the workers gather for prayer. Then the Bible-woman goes to the waiting room and talks and sings to the Dispensary patients as they gather. The Doctor and nurses visit the in-patients, and afterwards begin the clinic. The patients are brought to the Dispensary office one and two at a time for treatment. Here comes a tired mother who has carried her five-year-old boy on her head from a village miles beyond the Jamna River. As she deposits on the Hospital floor the basket in which she has carried him, there is a look of triumph on her face, for now she feels that he will soon be healed. She is not disappointed, and after a few days returns home rejoicing. And she carries with her a copy of the Gospels and a Christian song book. The next is a poor little baby whose head has been cruelly burned in many places by a red-hot iron—the Faqir's treatment to drive out the 'fever-demon.' Then there is a poor woman who has suffered day and night for weeks with intense tooth-ache. She can come here where she will not be seen by any man and have the cause of the pain removed in a few moments.

A burnt baby.

Somebody asks, "But are they grateful for all this?" Read for yourselves.

DEAR SHE:—

My wife has returned from your hospital cured! Provided males are allowed at

Grateful. your Bungalow I would like to do you the honour of presenting myself there this afternoon, but I will not try to repay you—vengeance belongeth unto God.

Yours Noticeably—

DEAR AND FAIR MADAME,

I have much pleasure to inform you that my dearly unfortunate wife will be no longer under your kind treatment. She having left this world for the other on the night of 27th ulto. For your help in this matter I shall ever remain grateful.—

Yours reverently—

*The
set-backs.*

Of course there are many discouragements, but we try to forget them. Not long ago a woman was brought from over the Ganges critically ill, and requiring an operation. After several weeks in the Hospital she recovered and returned to her village. The villagers decided that she must have some Indian treatment to remove the effect of the English medicines. So effectually was this done that in a week she was back in as bad a condition as before.

Rescued.

Seventeen woman, European, Eurasian, Japanese and Indian have been rescued, and are now in a position to earn a respectable living, or are in institutions where they are being cared for and taught.

These results have been made possible by the faithful and untiring co-operation of the Matron and Assistants with the Doctor; by the sympathy of the other Missionaries of the station, and by the interest and help of many of the

people of Allahabad joining with the friends in distant America in this labour of love. Several gifts of money, clothing, magazines and empty bottles are acknowledged with thanks. These have helped greatly, and we hope the interest manifested in the past may be deepened in the future.

*Who have
helped!*

Are there not many more who would count it a privilege to "give a cup of cold water" in His name? In addition to the needs mentioned above, there are rescued children to be provided for, and the food of the poor patients must also be provided. Five rupees a month is needed for each one of these.

Then there is another much needed improvement in which many may wish a share. The land in front of the Hospital is cumbered with a lot of old buildings that are an element of danger to those living at the Hospital. The Doctor in charge is anxious to remove these and thus to improve the quarters for the enlarging work. It will require Rs. 6,000. Who will help? The proper accomplishment of this important work calls for gifts both small and large, and for the prayers also of those who sympathize with these efforts for the suffering and the needy. Seed has been sown in many places and in many ways, but it has all been sown "In His Name" and will bear fruit in His own time. We enter the year happy in His promise, "I will be with thee."

*A present
need.*

"Though the trackless year before me,
Holy One with me abide.
Teach me, comfort me and calm me,
Be my ever present Guide.

Certainly I will be with thee,
He hath spoken, I have heard.
True of old and true this moment,
I will trust Jehovah's word."

Why the
Cottage

The best
year.

A
splendid
staff.

“ I have long felt that it was a mistake for the Doctor Miss Sahib to carry on all the routine work, and because of these demands being almost entirely hindered from doing that personal work with the patients which is all important. But there were no accomodations within the compound for a staff who could properly care for this routine work, and the Board and Mission did not feel they could appropriate the money needed for the new quarters. However, our efforts and prayers were crowned with success, and the Cottage is there, all paid for, and has been in use for about a year, and as a result I have been able to do far more for the women in the Hospital and in their homes, and have found time also to go to several *Melas* and sell and distribute Gospels and tracts.

The faithfulness, efficiency and zeal of the Staff are one of the joy-giving features of the work. Mrs. Sewak, the Bible woman, has told the Gospel story to many a listening ear and given many Gospels and tracts to those who could read, and to the women from over the river that they might take them to the head men of the villages ; my Assistant, Miss Ghose, has the highest good of the women always upon her heart and is always ready for any amount of regular or extra work ; my Matron, Miss Smith, has continued to give service of a high quality as of yore. Miss Chillingworth, the Head Nurse, and all the Indian Nurses have done good work, and it is to them that much of the effectiveness of the Hospital is due. The Hospital has been to a large number of women a home and a spiritual uplift whose influence will long be felt in their own and other lives.

KINDERGARTEN TO SEMINARY.

It was far-sighted wisdom that caused our fore-fathers to plant a school by the side of every Church. Not less far-sighted is the wisdom of those who are now asking that real Christian, although not sectarian, teaching be given in these schools. As Christian statesmen, they perceive that it is not merely the school, but the *Christian* school which is the bulwark of the state. Not only mind but heart must be trained if the State is to be built strong and great. And this is even more true in the building of that other institution which shall outlast all States, *i.e.*, the Church of Jesus Christ. If this is true in a land where illiteracy has almost entirely disappeared, how much more true is it in a land where literacy has hardly appeared, and where no religious teaching of any sort can be given in the Government schools! There are many outside of the Missionary force who feel that the policy now pursued is not best for the future of the Empire, and that the Mission schools are the very best friends of the Government, because they are training heart as well as mind, and making worthy citizens for the Empire.

*Solid
foundations.*

But there is a much stronger reason for more and better schools. *They prove one of the very best fields for sowing the seed and for moulding sentiment towards Christianity.* Any one who has taken the trouble to watch the number of conversions in our schools will recognize their great value as Evangelistic

Some results. agencies, even when tested by statistics, and much more when tested by the changed attitude of that large community which, during a period of years, is deeply influenced by these schools. This phase of their work, like much of the real work of the Church, eludes the statistician but is revealed and rewarded by the years and by Eternity.

Why ? There is another reason which is equally or more urgent. *We must have these schools for our Christians.* Of the Hindus and Mohammedans, who comprise 99% of the population, less than 3% can read and write! Even that caste which has taken away the key of knowledge, has multitudes who can neither read or write. It is from people of this kind that Christian converts come. If they and their children are to become strong to stand and strong to influence these hundreds of millions, they *must* be able to read and understand their Bibles. Scattered as they are among the surrounding masses of non-Christians with their old superstitions and customs; isolated, and with the force for shepherding them entirely inadequate, what would become of them without the Bible in their hand and heart? It means much for the future of the Kingdom of God in India that already 41% of Christians can read and write! It means so much for their own growth and strength, and it means so much for their influence upon these hundreds of millions of non-Christians of whom less than 3% can read and write.

More than this elementary instruction must also be given. If there is to

be a self-supporting Church in India, then the members of that Church must be educated and trained so that they may earn more than the bare necessities which most of them now earn with great difficulty. And if there is to be raised up an adequate force of Christian teachers and preachers, education must be thorough, and it must be Christian. *The future Church.*

This *cannot* be properly given in the Government schools and colleges. In fact, it cannot be given there at all. With the teaching force of these schools almost entirely non-Christian, most of them belonging to one caste ; with the sentiment such that a large percentage of Christians are boycotted from the schools, and with teachers that will sometimes and perhaps often, laugh at the text-books because they contradict the mythology of their religion ; with such schools, the needs of the Church and the deepest need of Indian *cannot* be met. From the bottom up the Church must do this work for herself and do it under the right influences. This is largely true in Christian countries and much more so here. *Not in Govt. Schools.*

There is another fact about our school work which should not be overlooked. These schools when they meet Government requirements in teaching get important aid from Government, and thus but part of the expense falls on the Church at home. Moreover the worth of these schools is so thoroughly recognized that large numbers of non-Christian students come to study with our

Christians, and thus learn the most important truths. For this fact must never be forgotten—the Bible has highest place in the curriculum of all these schools!

It is very difficult to bring into any system of classification the varied forms of our educational work. Take the teaching in the Zenanas. In some of these there is really a small school where daily instruction is given, and whose pupils take examinations at regular periods. In others the instruction is at intervals of two or three days. Yet it is regular and progressive. The most elementary subjects are taught, and the chief aim is to prepare these women and girls to read and understand the Bible. The very lessons are full of the Bible truths, and in addition to this, special instruction is given from the Bible. For this and for the singing of Christian songs there are present many more than the regular pupils, who thus drink in little by little the truths of the Gospel. This work of itself does not seem to yield a large number of baptisms, but to those who realize how truly here, (as well as the world around), woman is the key to the situation, its importance is at once apparent. For it seems that it is nearly always the women of the family who hold the others back from becoming Christians. And it was pointed out last year by one of our experienced Missionaries that in the Christian homes also, if the women were not reached and elevated it seemed almost impossible to secure progress among the men in that home. "Humanly speaking, everything seems to depend upon reaching the women and girls who

are the hardest to win from idolatry and other heathen practices." Therefore while this work may not always be able to show large and immediate results, only God knows how much of the success of the preachers has been made possible by this work among the women, preparing them to accept the Gospel.

It is probable that in not less than 630 homes in our Mission 934 pupils are thus regularly taught.*

In addition to those who are being thus regularly instructed there are many more listeners, and many more zenanas where the instruction is not carried on so regularly. And all this represents effort for the unconverted. The work among the Christian women is not included in this.

The work of educating the Christian community ranges all the way from the Kindergarten to the College and Seminary, and reaches a large number of non-Christians also who are glad to come to our schools, and very generally pay some fees for the privilege. The Kindergarten work was a logical necessity here. It has had its beginning at Fatehgarh and some begin to feel that our Mary Wana-maker Girls' High School should teach the methods. Mrs. Smith has begun in Fatehgarh with the very little ones who had always bothered their mothers so

*For the
children of
the Church.*

* Owing to different methods used by the different stations in reporting this work it has been necessary to make an estimate for one or two stations concerning the number under regular instruction, but this estimate is believed to be conservative.

Beginnings. much in the classes, and they are learning some motion songs and many of the things which belong to Kindergarten work. Those who value this work for children in America, who have inherited an aptitude for learning, will feel the greater value of this work for those in this land who find it so much harder to learn.

Next in the ascending scale come the Village and Verandah schools. These are Primary Schools, and most of them small. The most of the pupils are Christians, and the Bible is read and taught as one of the very chief subjects. These schools meet in the homes of some member of the school, sometimes under a tree, or on a verandah, and the larger ones have a room or rooms of their own. They meet at morning, noon or night, whenever the pupils can be had, and for the length of time that seems best. Sometimes the teacher has part of his pupils at one time and part at another, and sometimes he goes hunting for them when the harvests are being gathered or something else being done which the parents or the pupils think more important than school. Of these schools there are 84 in our Mission, a few of them being quite large and with two or more teachers. They are busy every day both preparing and sowing the soil, and they are by no means barren of immediate fruit. Here are being laid broad and strong foundations for the Church of the next generation.

Of Middle and High schools there are ten in the Mission. The latter prepare



VILLAGE SCHOOL. FIVE HOURS' OPPORTUNITY DAILY.

students for entrance into College, while the former fill the field indicated by their name. Of these Middle schools four, and of the High schools three, are Boarding schools, or have Boarding departments for the Christian students. To break a child completely away from the old and evil customs and to really civilize him it seems that the Boarding school is most necessary. So long as the child stays in the home, the home influences seem to counteract very largely many impressions made in the school. The constant influence of such a Christian home as can be established in a Boarding school seems to give the pupils an altogether new horizon and impulse.

*The place of
influence.*

Next comes our College at Allahabad. Its history was given with some fulness last year, and is certainly worth reading. Those in the homeland who are helping this College in various ways have reason to feel that their efforts are being speedily and well repaid. *First year eight students, second year thirty-eight, and now in the third year over seventy!* Several of our Christian boys are already there and a great company of other boys now in our schools have their eyes fixed upon it. The traveller through the Provinces soon finds that the young men know the spirit and energy at work there and are drawn by it. Each succeeding year makes more evident the fact that this College is to become a mighty force in the work we are sent to do for India.

College days.

Of equal importance, and from one point of view, of even greater importance

Final preparations.

is our Theological Seminary at Saharanpur. The North India and Panjab Missions are jointly responsible for this Seminary. Geographically it is in the United Provinces although the station in which it is located is assigned to the Panjab Mission. Each Mission furnishes teachers, and the Members of the Synodical Board of Directors are chosen from both Missions. Already there are nearly one hundred Alumni, and we pray and hope that the number of thoroughly trained men will increase rapidly.

The kind of workman wanted.

“The training of suitable Indian agents for evangelization and pastoral work is one of paramount importance. The course of instruction is substantially the same as followed in Theological Seminaries at home, with adaptation of some things to India. Let no one imagine that it is an easy matter to preach to the ‘poor heathen,’ and that our preachers do not require to be thoroughly equipped for their work. Hinduism and Muhammadanism are no mean adversaries. The former is a vast system of philosophy and religion developed through thousands of years; and the latter is strong principally on account of the truths which it has adopted from Christianity and Judaism. The followers of both religions are ready to assail the Bible at every point with the greatest subtlety, and the preacher must be prepared to answer their objections and to give a reason for the hope that is in him.”—(*From report of Panjab Mission.*)

At present there are 24 students and three professors in the Seminary and a

normal Class has been formed to train those who may not be able to take the full course, but who might make valuable teachers and Bible readers in Village schools.

In connection with the Educational work it may be of interest to the friends in the homeland to know something of the supervision this work has. It is probable that this close and careful supervision coupled with much prayer accounts for the high standing of our schools among all classes in India. There is first the daily supervision and inspection of the Missionary in charge. Then comes the Government inspectors, and annually, a committee of experienced workers appointed by our own Mission, called the Education Committee. This Committee goes into every phase of the educational work as carried on by the Mission. Accommodations, furnishings, the teaching staff, the health of the pupils, the cost to the Mission of each pupil and the comparative cost in the different institutions, the advisability of taking up or discontinuing any particular form of the work in any station, the appearance and behaviour of the pupils, their class standing with special attention paid to their knowledge of the Bible. To many readers the entire report with all of its detail would be very interesting, but it ~~would~~ nearly double the size of this little book. Only a few sentences, therefore, are taken from the report to show the wide scope of their work and the thoroughness with which they did it.

“The School is to be congratulated on the plan and appearance of the new building. The rooms are well lighted and well aired. It is a matter of regret that the walls of the building had to be built of unburnt bricks, so that the whitewash constantly peels off, disfiguring the rooms. But an enforced economy made walls of burned bricks impossible. New school furniture is greatly needed. It is too bad to have so old and good a school furnished with plain board benches without backs, and a few old tables. Good seats that will help the boys to keep their backs from simulating the bent bow, are certainly needed. Who will pay the bill? That question answered, the Principal will gladly provide the furniture. The staff of teachers is particularly good. Nine candidates were sent up for the University Entrance Examinations, and all passed. The Bible is taught daily in every class, and there is a fifteen-minutes’ devotional service at the opening of school every day. It is very desirable that the Bible instruction in the lower classes be entrusted to teachers of higher qualifications, to teachers who can interest the little boys and who will do the work as a sacred trust from God, who will earnestly and intelligently try to lead out the thoughts of the boys to reverence and worship; and not to teachers of lower qualifications who will but make the children memorize the Bible or Catechism as they do the multiplication tables. (The Library, the Reading-room, and the little weekly paper, (written) were all inspected and recommendations made by this Committee. The increased grant from Government, the Hostel and the Boarding Department for Christian boys, the charge and cost of food, and such

matters as pocket money where some boys were receiving amounts that were hurtful, all these were carefully looked into and helpful recommendations made.

After noting the remarkable increase in students since the beginning of the College, and the affiliation up to the B.A. and B.Sc. standards with the Allahabad University, the provision of buildings is noted as follows. "The removal of the Boys' High School to the other end of the Compound ; the purchase of two buildings adjoining the Compound, one for Professor's residence and the other for a Hostel for Hindu students ; the erection of a Dormitory, and the completion of the Laboratory. We rejoice with those who are working for the College in what they have achieved. The Hon. John Wanamaker of Philadelphia has been the mainstay of the College enterprise, and to him are due our thanks for the strong help he has given. The Mission owes warm thanks to Rev. C. A. R. Janvier also for his earnest and successful efforts in getting funds to further the College enterprise. The Bible is taught daily in every class. Beside this all the classes gather daily for prayers."

"The spirit of young India was in evidence in the body of students. It is the spirit of a new life, and of the awakening to new possibilities. It is a spirit that in some of its manifestations is most unpleasant. It is a spirit that is manifesting itself in desirable and undesirable forms in the great body of educated young men throughout India. Distressing though it often is, it is a rapidly growing factor in the life of the India of to-day and of the future, which none

who work wisely for the uplifting of India will dare disregard, or desire to hold aloof from, because of its crudities and conceits. Christian Colleges in India must, we believe, be the chief instrumentality in preparing and sending out men who can mould to good purposes and fill with high and worthy ideals the spirit that in the young India Party is becoming daily more vigorous and self-asserting."

"The Government Inspectress' report is very favourable, and in addition to the class room work, the needle work of the girls and their physical exercises are spoken of with marked commendation. The closing words of the report are 'The general management is good in every detail. The children are happy, healthy and well-cared for in every respect.' Notwithstanding this report, the Committee felt that more should be done to secure robust physical development. We visited the school late in August, perhaps the unhealthiest part of the year, which accounts in part for appearance of lack of physical vigour. But the question thus raised is one of the first importance and one which troubles many who are concerned with the welfare of our Christian community. It is a serious matter to undertake to take a large number of girls through the course laid down by the Education Department, up to the Entrance standard. It requires ten years of study. If this can be done without undermining the health, it is good. But for every girl whose health is thus broken it is a deplorable catastrophe. Although the standards of the Education Department have to be

met in order to the promotion of the girls from class to class, we would urge that nothing be allowed to take a higher place than the health needs of the girls; and that the teachers should invariably advise parents of girls whose health is suffering to take them from the schools. We would urge that more attention be given to physical training, the laying out of playgrounds for basket ball and other out-of-door games for girls. On the success or failure of the school in meeting this health problem will turn its success or failure in advancing the interests of the Indian Christian community. The Committee advised the taking of day-scholars at the discretion of the Principal.

"We advise that the number of pupils in the Training Class be increased and that an able teacher with Normal training be secured for this class. Not only that they may be better taught but that they may learn how to teach before they go out into the villages." "There are two considerations, first the progress of the pupils, and secondly, the progress of *their* pupils for years and years to come. Bad teaching here will bear miserable fruit for many years. We urge that on no account this be neglected, even tho' the carrying out of this recommendation cuts down some other work of the station. Further, in the matter of instruction it is essential that the Missionary take at least one period daily with each of the classes. There is no work of more importance. Even if other work must suffer this work must be done."

"This class must have a smooth floor and mats to sit on, and a roof over

its head. We do not consider this to be extravagant furnishing for the school. A school-house consisting of rough ground with a good covering of Indian dust and a tree overhead, while one or two pupils who are a bit fastidious or lovers of ease bring along a brick to sit on, is distinctly conducive to bad work. It is an old saying that Mark Hopkins on one end of a log and a student on the other would have made a University. It may be so, but Mark Hopkins on one end of a log and twenty or thirty students on the other would have made Bedlam. And it is simply impossible for an ordinary teacher to get good work under the conditions existing at Etah."

"Etah is now in a position where plans should be carefully drawn up and reported to the Mission for its action, in which the following and perhaps other questions should find their answer.

- (a) Is another house and Compound to be provided for a Missionary family?
- (b) Is another house and Compound to be provided for unmarried lady Missionaries?
- (c) Where are the Training-class quarters and recitation pavilion to be?
- (d) Where are the dwelling quarters of the Boys' Boarding-school to be?
- (e) Is the present school-house and church to be enlarged or is some other building to be put up? If so where?
- (f) Where is the Girls' Boarding School to be located?
- (g) Where should a pavilion or house for the Women's Training-class be?

The forming now of some well-thought-out and comprehensive plan, the details of which will be filled out as fast as funds are available would prevent waste through hap-hazard building. It would also give definiteness in the work of construction and developement."

Most of the two days in Fatehgarh were given to examining the Rakha School. The remodelled airy buildings and the much-enlarged court-yard are a change greatly for the better in the Orphanage. To one familiar with the old cramped quarters, the new are most pleasing. The improved buildings and grounds and the laborious care that has been given to the health of the girls have had a most gratifying result in the stamping out of disease and making the girls healthy and strong. There are now 140 girls in the Orphanage, and the number should not, with present accommodations, be much increased.

"The Mission should now determine what is to be the standard of the school. It has heretofore been a Primary Vernacular school, but Miss Rogers presents two objections to the continuance of this. First, those who come as little children to the school can easily go far beyond this standard before the time comes for them to leave the school, with the result that either years of their life must be wrongly wasted or they must be sent to some more expensive school; secondly, as a Vernacular school the school comes under Indian Inspectors and loses the incentive and other benefits to be derived from Annual inspection by the Inspectress of Anglo-Vernacular schools. Miss

Rogers has for the present made the school into an Anglo-Vernacular Middle School. We recommend that the Mission sanction this action."

"As in the Mission plan an inexpensive girls' school is necessary, we recommend that the ordinary rate be two rupees a month for the first child and one rupee each for other children from the same family attending the school at the same time."

One other suggestion looking towards improvement of the boys in the schools. It is that even greater cleanliness and tidiness be required from them. The fact that nearly all have come from the lowest caste makes it difficult to secure this, but we urge that with the expensive Mathematics and English the inexpensive buttons and bath be required. The second will help as much or more than the first in lifting this people in the eyes of their countrymen, and in developing high morals and self-respect.

THE LIVING TEMPLE.

Fourscore thousand were the hewers in the mountains, thrice ten thousand and laboured in the lordly forests of Lebanon, and there were seventy thousand bearers of burdens, toiling in the quarries and the forests and along the way to the sea, with massive stones and the costly cedar and fir of Lebanon. And there were thirty-three hundred officers directing the work of these multitudes of mechanics and labourers so that all the effort and expenditure might become effective in one fair plan yonder on Mount Zion—the fairest and costliest temple of earth—the place where Jehovah would speak from the Mercy-seat unto His children.

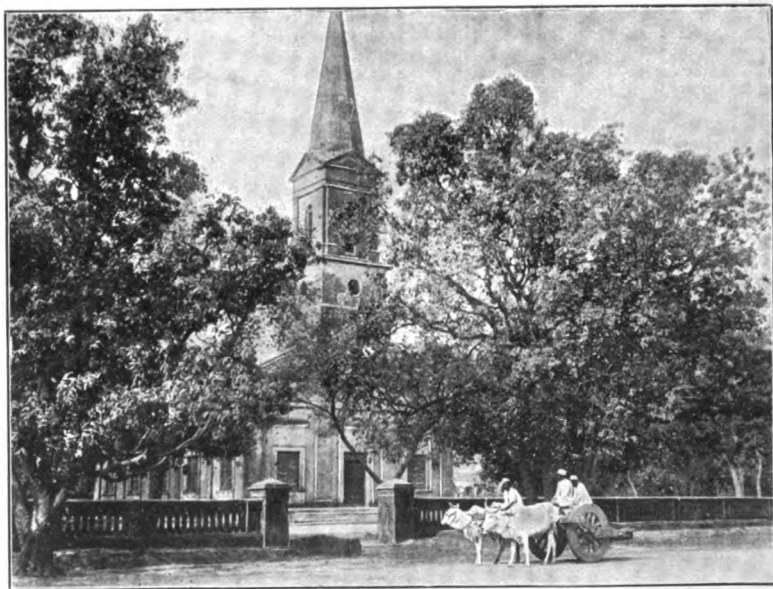
Well might such an enterprise call forth all the effort and enthusiasm and sacrifice of a most patriotic people, and well might they feel their destiny so bound up with the rearing of this magnificent edifice that they would count as loss every effort that did not in some way contribute to the supreme end—the finished Temple.

It is so, it must be so, with our efforts. The many forms of work and the workers must be one and all contributing in some definite and effective way to the Living Temple. It may be effort in the quarries and the forests, but still the Temple should be rising fair and strong. And it is. All over the plains and the mountains of India the labourers are busy and the Temple rises.

The efforts of our own Mission for the rearing of this Temple are represented, *tangibly*, by 19 churches with 1801 members, 3341 Sabbath-school scholars, and a Christian community of 5204 souls, who gave last year 4749 rupees. These gifts were nearly all from Indian Christians. The following table shows the growth in numbers and giving, and shows also that there is an annual increase in the *momentum* of the movement.

GROWTH.

CHURCHES OF NORTH INDIA MISSION.										ELEVEN YEARS.			TWO YEARS.		
Allahabad Presbytery.					Farrakhabad Prestytery.					1894-1895.			1903-1905.		
	1894.	1903.	1904.	1905.	1894.	1903.	1904.	1905.	Both Presbs.	Net.	Per- cent.	Annual aver- age.	Net.	per- cent.	Annua aver- age.
Churches ..	5	6	6	7	4	7	8	12	19	10	111 p.c.	10 p.c.	6	46 p.c.	23 p.c.
Members ..	307	298	316	314	194	403	585	781	1075	574	114 p.c.	10 p.c.	374	53 p.c.	26 p.c.
Baptisms ..	50	18	29	132	15	550	403	1487	1619	1554	2391 p.c.	217 p.c.	1051	185 p.c.	92 p.c.
S. S. Scholars..	603	491	216	676	640	1740	1946	2665	3341	2098	168 p.c.	15 p.c.	1110	49 p.c.	24 p.c.
Christian Com- munity ..	*	797	*	*	3005	4407	5204	*	*	*	†	†	..
Gifts ..	364	875	1588	2040	127	510	*	2708	4749	491	867 p.c.	78 p.c.	3364	243 p.c.	121 p.c.



We believe that these figures indicate a vigorous life in these Churches. Another evidence of real life is the work being done by the Home Mission Committees of these Presbyteries. These Committees are thoroughly organized, and each has a force of workers supported by money given for this special purpose. The Allahabad Committee has been fortunate in securing for Superintendent Mr. Fitch, an Indian Christian of fine character and high executive ability. In both of the Home Mission fields souls are being gathered into the Church. In the Farrakhabad Presbytery the Home Mission Committee has assumed full responsibility for the support of all pastors. This work is familiarizing our Indian workers and Churches with methods of self-propagation, and is proving a great stimulus to the Churches in giving and working. It is through strengthening this work much that the living Church, and not a parasite, shall be established in this land.

These Churches are a part of and under the control of the General Assembly of the Presbyterian Church in India. In the formation of this Assembly the Churches of eleven Missions have united. When one views the nations* that have

* The Churches of the following Missions formed the first General Assembly. Church of Scotland, United Free Church of Scotland, reformed Dutch Church of America, American Presbyterian, English Presbyterian Church, Gopalgange Evangelistic Mission, Welsh Calvinistic Methodist Church, Irish Presbyterian Church, Canadian Presbyterian Church, Eastern Himalayan Mission.

The Language of the Assembly is English, and of the Synods Tamil, Telegu, Marathi, Bengali. Santali, Khasi. Urdu, Hindi, Nepalese, Gujrati and Panjabi.

drawn together into this one Indian Church the conviction strengthens that the movement which culminated in this union must have been of the Holy Spirit, and that this is a part of the answer to the prayer of the Head of the Church.

Within several of the Synods of the Assembly have occurred some of those wonderful revivals which have been making us so glad. We have heard of three and four thousand gathered in a few weeks in the Synod of Assam. In as much as the two Presbyteries within our own Mission have not experienced the wonderful power out-poured in some other places, their growth might be regarded as the *average* increase of the Christian community and churches within this Assembly.

We have been looking at some of the *tangible* results of the work of a Mission, but we must not forget those other results, less tangible perhaps, but not less real—of infinite importance in the rearing of the Living Temple in India. The influences of the schools and the evangelists and the medical workers have brought to conviction many souls who have not yet the courage to lay hold boldly upon eternal life; there is much seed in the soil that is even now springing into life, there are new and mighty impulses working away at the very depths of the life of this nation. Much of all this doubtless will yet result in souls gathered into the visible Church, and much of it will work away rather at the ideals of this nation until they all become new. But it is a part of that endless life that flows forth from His Temple, and will not fail of much fruitage in His own time.

XXXIII



But underlying the rejoicing in your hearts and our hearts there is a deep conviction that these results are yet far short of what they should be ; that they do not at all measure up to the power and the willingness of God. Why is this so ?

Aside from the hindrances which are common at home and which work with the same deadening force here, there are special causes. The Master answers, "The harvest is great and the labourers are few." We are far too few. Look at the map opposite this page. It represents but one of the smallest Districts in our Mission. Yet there are here about 700,000 souls living in more than 1400 villages. Every star represents a village with an average population of about 500 souls. And there is one Missionary and one Indian preacher to give the word of life to all of them. For 1400 villages an equipment smaller than that of one country village at home ! Could these workers go into four new villages a day and gather in two or three places in each village a little crowd of about a dozen or twenty hearers, (say 4% of the population) and tell them something about Jesus and then go on to four new villages the next day, and so on *every day throughout the year*, they would have reached, just once, every village in the District, and have been able to tell them only a very little, for it is rare indeed that many interruptions do not come. Just once a year, a little bit of the word of Life !

There is another thing ; they can understand but such a little of what we tell them—it is an entirely new mode of thinking for them, contrary to all their

old ways of thinking. Moreover, never think of these masses as you think of the few who have made the Philosophies of India. The masses live a round that is as far removed from intellectual life as that of the most ignorant immigrants who come to our shores. And just a little once a year means nothing at all for them. It should be very frequently told him, for over and over he will forget the little you have told in the simplest language. And this means that you can work in but a very few villages and all the rest must wait without the Word of Life. Not that they want it. For they do not. Miss Carmichael's words are terribly true. "The people as a people are not eager for teaching. They are eager for help of a material kind ; they are glad to hear some new thing ; they listen, or seem to listen from one motive or another ; now and then there is one among them who is hungry, but not the mass, not the multitudes." (The witer spent three hours this morning trying to get one young man who is not accounted unusually stupid to understand three verses of Scripture). There are many and many of these villages where perhaps no one can read or write and perhaps not a half dozen in the average village can read and write.

Then there is the tremendous inertia of this great mass. Often when you succeed in getting a little light into their minds, you will be met with this answer, "Yes, what you say is good, but it is not for me, it is not my fate." And they do not seem to be at all troubled by the thought of their fate. 8,400,000 births puts the end a long way off—so far that it is not worth while troubling your mind about it. And they seem perfectly content to go around in the end-

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less circle marked out by their forefathers. In fact they tell you that it is *not possible* to leave the track of their forefathers. And truly the rut is so deep that only power from above can lift them out of it. Their forefathers bowed down to stocks and stones and they likewise bow down to-day in grossest idolatry and superstition—many of the idols and practices being indecent beyond description. During this year the suttee fires have been lighted in several places, and the crowds drowned the shrieks of the burning widow with cries as cruel and a pleasure as fiendish as in the old days. And the Brahmans, who joined in the cries, commended the wife for her “devotion.” But for the strong hand of a Christian Government those fires would be kindled again over all India. The Millions still flock to the sacred waters of the Ganges—in a single *mela* this year it was computed that not less than three million were present to bathe. And the story of moral apathy among the people to-day is equalled only in the sacred narratives of their gods. A ‘Reformer’ can get up before a popular audience and denounce idolatry and immediately after the meeting go down a side street and worship the idol—because his relatives are so doing!

And the Mohammedan Hindustani worships at the tombs of the saints, and can falsify in trade until a bystander, (a Christian,) remonstrates, and then reply, “O that is nothing, I lie for my profit, and that is all right. Moreover I say my prayers five times a day,” He comes to your door and blandly assures you that he is telling you the truth, because as a Mohammedan it is impossible for him to lie! Put him on oath, i. e. have him swear by the Koran, and you

are no better off in many cases—if you are a Christian dog, you are no better off. And only recently a Mohammedan officer took oath on the Koran, before a brother Mohammedan, that he would not betray him if told a desired secret, yet promptly betrayed him for the fifty dollars. Remonstrated with, he coolly replied, 'O that was not the Koran, it was my pocket-book.' Come to India to see the ancient words of God verified "They that worship them become like unto them," come to see how it is true, "Like gods like people"; come to see the almost inconceivable lethargy and apathy that a doctrine of *Karma* can create and confirm; come and see the ways of the followers of the Prophet. There are exceptions,—you hear most about these but there is a time also to hear about the masses. It is a great ~~laden~~ mass deep in the century-worn ruts of their forefathers.

And in addition to this inertia there is in some places organized resistance.—In these Provinces and the Panjab one form of this has gained great strength—the Arya Samaj. They are just about as numerous in these Provinces as the Christians. They are mostly young men who have been educated in Government Colleges. While professing to be calling the people back to the ancient Vedas, they are by their translations really creating new Vedas wherein they endeavour to show that all things which are now coming to them from the Westerns, which are so amazing to the people, were really written in the Vedas thousands of years ago.

A single instance will suffice to show their method. The first Mantra of

XXXVII



ALERT OPPONENTS. ARYAN HINDUS.

the 162 Sukta of the Rig Ved has been regarded by the Hindu Pandits from the most ancient times as a part of the rite of a horse-sacrifice. It is rendered into English by that eminent Sanscrit scholar Prof. Max Muller, as follows. "May Mitra, Varuna, Aryaman, Ayu, Indra, The Lord of the Ribhus, and the Maruts not rebuke us because we shall proclaim at this sacrifice the virtues of the swift horse sprung from the gods."

The Aryas say that it is a lecture on the properties of Electricity or Heat, and that the names of the persons stand for classes of men. They translate it thus.

"We shall describe the power-generating virtues of the energetic horse, endowed with brilliant properties, (or the virtues of the vigorous force of heat), which learned or scientific men can evoke to work, for purposes of appliances. Let not Philanthropists, Noble men, Judges, Learned men, Rulers, Wise men, and Practical Mechanics ever disregard these properties."

Tis strange that these properties were unknown in the land of the Vedas until Western science came, and passing strange that a correct translation of the above was not made until the young men with Western education formed the Arya Samaj! such attempts would be pitiable if they were not so wicked.

But their attempt is to belittle everything not Indian, Christianity included. They study Christianity in the works of its opponents. They are copying Christian methods of evangelization but without the spirit of Christianity. They are offering to souls convinced by the teaching of Christianity a substitute

and a way to avoid leaving Hinduism. They know the Hindu heart, they are keen and alert and oppose us everywhere openly and secretly. They are getting schools control of the village schools. They tell the villagers that we have come to spread the Plague, and frighten our audiences away. They watch our work and when an inquirer is about ready to confess Christ, they get hold of him. In one place in this District they offered one of our inquirers a good yoke of oxen to start farming if he would become an Arya. They claim to have abandoned idolatry, and yet in some cases, (because the spirit of argument possesses them so strongly), they defend the practice on just the same grounds as a Roman Catholic would defend the use of images. The effect of their opposition is probably as great as that of the inertia just alluded to.

The avarice of the Brahman priests also causes them to oppose us actively, but not in the same organized way as the Aryas. Then it is often true that Europeans and Eurasians by their example hinder the work greatly. Yes, and our own example and that of the Indian Christians too often fail to give the witness they should give for the Master. There are fine exceptions in all these classes, but it is to the others that our opponents point with telling effect.

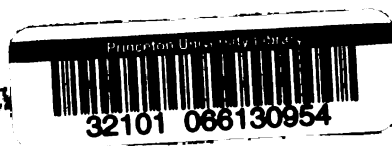
Doubtless there also is another reason within ourselves greater than the above, and perhaps greater than all—our lack of faith—our faith not rising to God's greatness and readiness. We are few—too few. We *must* pray the Lord of the Harvest to send more labourers. But still if we but believe as the early Church believed—did our faith but rise to lay hold upon His mightiness—many

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of these mountains of hindrances must quickly be cast into the sea. Oh pray for us that we fail not in effort or faith.

And in making this request may we not have mentioned another great reason why the harvest is not greater? Have you at home been interceding in your closets for us and for this great land? Have you been fighting those battles with the spiritual hosts of wickedness which are bringing all their force into the battle for this land? It is possible that Christianity has here to fight her hardest battles and that she has here to win her grandest victories for Him who must become Lord of All.

To the battle we must one and all—the Church of the living God must rally all her forces. Her treasures must be poured out that He may win these immortal souls—treasures of prayer and intercession—the work of his remembrancers who shall strive night and day. There must be treasures of life and treasures of money poured out that these souls may have Life. We teach the people here to give liberally, and while we are teaching them they often ask us. “Do the people in America give thus?” Ah let us bring the full tithe that there may not be want in His house, that our failure to give may not hinder those who should give here, that the blessing may be poured out overflowing. Let it be said as in the wilderness long ago, “And they brought Jehovah’s offering for the work of the tent of meeting, and for all the service thereof, and for the holy garments*****for all the work which Jehovah had commanded *****much more than enough for the service of the work which Jehovah had



PRESENT MEMBERS OF THE MISSION.

Norris, Miss Margaret R., M. D.	1900	Allahabad, U.P. ...	Work in Lucknow Orphanage and Girls' School. In charge of the Sara Seward Hospital, Plague relief work.
Prentiss, Miss E. V., B. A. ...	1903	Etah, U. P. ...	Work in Training Class, charge of Girls' School.
Rodgers, Miss M. E. ...	1899	Fatehgarh, U.P. ...	In charge of Rakha Orphanage and Girls' School.
Smith, Rev. Ray C., B. A. ...	1900	Do. ...	Manager of Christian Boys' Boarding School, Industrial School, and City High School.
Smith, Mrs. Ray. C. ...	1900	Do. ...	Manager of City School for Mohammedan and Hindu Girls; Work in Christian Boys' Boarding School.
Symington, Rev. John, M. D.	1902	Morar (Gwalior)...	Medical work, Boys' School, Evangelistic work in City and Villages.
Symington, Mrs. John ...	1902	Do. ...	Zenana work.
Tracy, Miss Jane W., B. A. ...	1898	Allahabad, U.P. ...	Teacher in Mary Wanamaker Girls' High School.
Woodside, Rev. John S. ...	1848	Landour, U. P. ...	Work in Landour and in Bazar.
Woodside Mrs. John S. ...	1890	Do. ...	
Wycoff, Mrs. B. D. ...	1860	Morar (Gwalior)...	Honorary. Zenana and Evangelistic work.

*May be addressed at 156, Fifth Ave., N. Y. City.

“THE PROSPECTS FOR THE CONVERSION OF THE HEATHEN ARE AS BRIGHT AS THE
PROMISES OF GOD.”—*Judson.*

— 30: —

Do these figures mean anything? They are from the Census Report just published.

From 1891—1901 the population of India, increased	2.45%
“ “ “ “ Hindus of India decreased28%
“ “ “ “ Mohammedans of India, increased	8.96%
“ “ “ “ Christians “ “ “	27.90%
“ “ “ “ Protestant Christians “ “	30.80%
“ “ “ “ Christians in the United Provinces, (where our Mission is at work,) increased	200.00%
“ 1881—1901 “ Christians in the United Provinces increased	300.00%
“ 1872—1901 “ Christians in India increased from	1,246,288 to 2,664,313.

If we estimate “a generation for each 30 years,” which would seem to be under rather than over estimating, because the mortality is high in this country, then the generation of 1872 have “fallen asleep.” and the present numbers, 2,664,313, represent nearly the numbers becoming Christians since 1872.

Here is another significant comparison gathered from the same Report.

OF EVERY TEN THOUSAND OF THE POPULATION

	in 1881,	1891,	1901.
There where Hindus . . .	7,432	7,232 (<i>loss of 200</i>)	7,037, (<i>loss of 195 out of 7,232.</i>)
“ “ Christian . . .	73	79 (<i>gain of 6</i>)	99, (<i>gain of 20 on 79.</i>)

When we comprehend the forces that oppose—the subtle philosophies promulgated by the priestly class; the steel bands of caste that bind one and all; and the dense ignorance and superstitions that blind depressed five-sixths; we must say; “This was the Lord’s doing, and it is marvellous in our eyes.” It is more than a marvel, it is a summons—a challenge!

*“The Son of God goes forth to war,
Who follows in His train?”*